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WEDNESDAY, MARCH 6, 1833.

Whole No. 893.

ol. XVIII-No. 10. RELIGIOUS.

Miscellany.

ERS TO CHRISTIANS .- No. 3. THE WORK TO BE DONE.

vere no express command requiring us gospel to the heathen, the duty of doing it it as soon as we are able, would be perfect-The whole spirit and tenor of the Bible w that it is our duty to do all the good in and therefore since the knowledge of the neficial, to show that it is our duty to lowedge to the whole human race as

estille. mon principles of humanity lead to the lusion. Multitudes of our follow mea-ng, even in this life, evils which no tongue ng, even in this life, evils which no tongue pen describe, and hastening at the rate of lions a year, to the regions of eternal The experience of all past ages has delt, that the gospel is the only effectual remervils, which most deeply afflict them in thife; and the Bible, on almost every res us that there is salvation for the implication of the results in the refers the distinction of the salvation of the implication. al soul in none other. It is, therefore, the dicif humanity, as well as the command of Christ,
re should "go into all the world and preach the
it to every creature," as soon as we are able,
then, philanthropy imposes upon us any oblins to beneficence; or we are bound to act in
rdance with the pervading spirit of the Bible;
cre is any authority in the last great command
sus Christ—if any, or all of these, can make one other. It is, therefore, the dic-

ospet to every numan oeang as soon as we have use here, my, brother, my sister in the Lord, and think. Is this true, or is it not?—If not, re and what is the error? Prove it false, or tye—I adjure you, in the name of our Reper and for the sake of heathen millions—retata you will obey the truth—in any lezitimate lts, to which I may fellow it. If it is true,—what we called upon by the authority of God and the to of souls perishing for lack of knowledge, to I will answer briefly, and as I am able, his duty, so plain, so important, and enjoined them by a command given under circumstandingressive and affecting, has been neglected bristians of east ages to such a degree that the

s Christ—if any, or all of these, can make ng our duty—it is our duty to make known

ns of past ages to such a degree that the of giving the gospel to a very large proportion of giving the gospel to a very large proportion of human race has come down to us—Christians e nineteenth century. The number of our felmen, who are now ignorant of the gospel, cannot be definitely ascertained. The common estimated fives the number of Pagans and Manager 1997. edans at 600,000,000, is probably not far from The number of Panists and other nor et. The number of Papists and other nomi-ristians, who are almost without a xception des-of the Bible and of the spirit of Christianity, is 150,000,000. Of these a missionary, who has several years among them, and been conver-vith a great number of persons belonging to at sects, Romish, Greek, Arminian, &c. tells at he has near most with a signal individual ferent sects, Romish, Greek, Arminian, &c. tells that he has never met with a single individual, tept those who had received the knowledge of truth from Protestant missionaries, that gave dible evidence of piety. By inquiry of other sionaries, he learned that their opinion respect-the utter want of real piety among them was feetly accordant with his own. These nominal ristans must, therefore, be included among those shom the gospel is to be made known.—The de number is 750,000,000.

plar regions—no matter what is their color, character, or their mode of living—these 750,-00 must all, without exception, receive the

when I say, they must receive the gospel, I mean a merely that they must hear the simple declaran, that Christ came into the world and died for mers; but that they must be instructed in all the ential doctrines of Christianity, or furnished with

usly, not of water baptism, but of a change of heart, ay, not or water baptism, but of a change of heart, passing from spiritual death to spiritual life, is important truth, he unfolds by several figures. compares it to Christ's death, burial, and resur-tion;—to being crueified with Christ. What is re in death by crueifixion that resembles immer-u in the water? What is there, in Christ's death, on in the water? What is there, in Christ's death, irial and resurrection, that resembles beptism by purersion? Look at all the circumstances. Christ's dy, after he had bowed his head on the cross and cl., was taken down, wrapped in linen, and laid 'a sepulchre' that was hewn in stone. He was not uried in a grave, and the earth thrown around him, on in such cases; he was laid away in a all room or tomb in a rock, and after three days se again. What was there in all this, that can be igain. What was there in all this, that can be to bear the least resemblance to immersing a n in the water? I can see nothing.

Holy Spirit. Is it agreeable to the laws of interpre-tation to apply to figurative language a literal mean-ing? Is it not straining these passages beyond the design of the writer? Is it not carrying the princi-ple of accommodation too far, to say, that they teach us the mode and the meaning of water baptism? The Bible in reference to the punishment of the finally

ple of accommodation too far, to say, that they teach us the mode and the meaning of water baptism? The Bible in reference to the punishment of the finally impenitent, often speaks of fire, &c.; this is figurative language, used to show that the torments of the lost will be dreadful; but what if some one should attempt to show from it, that there was real fire in the torments of the wicked,—would any good philotogist believe it? Certainly not.

I have another objection to saying that the ceremony of baptism represents the death, burial and resurrection of Christ. There is another ordinance that points to these events; the Lord's Supper. This is a mement of Christ, of his death, &c.—of all he did to save sinners. Why then confound the two ordinances? Why not view them as distinct in their meaning? Certainly they are so in reference to all their external circumstances and designs. Why not regard the Lord's Supper, as pointing to Christ,—to his sufferings, death, burial and resurrection,—to all he did to save sinners;—and baptism, as pointing to the work of the Holy Spirit in purifying the sinner's heart from sin? This would make the too ordinances distinct and definite in their meaning; this would not oblige us to stretch the figurative expressions of the Bible beyond their meaning.

From these, and other considerations, I regard it as almost absolutely certain, that the ceremony of baptism represents the purifying of the heart by the influences of the Holy Spirit in purifying the scriptural; and this would not oblige us to stretch the figurative expressions of the Bible beyond their meaning.

From these, and other considerations, I regard it as almost absolutely certain, that the passages in Rom. 5th and Col. 2d have no reference whatever, either to the mode of the man become so eminently apiritual—inmertal—mechanism that the passages in Rom. 5th and Col. 2d have no reference whatever, either to the mode of the man the done. Oh, that the friends of improvement, the done of the passages in Rom. 5th and Col. 2d ha

From these, and other considerations, I regard as certain, that the ceremony of baptism represents the purifying of the heart by the influences of the Holy Spirit; regard it as almost absolutely certain, that the passages in Rom. 6th and Col. 2d have no reference whatever, either to the mode or menting

water haptism.
As an individual, I could wish that Christians of denominations would build their hopes and prin-les and practices on what is certain, and let things

in giving an account of a revival, and of additions to the Church, say a certain number "home been buried with Christ by baptism?" Did the Apostles use such language, when they gave an account of additions to the Church? I can find no instance of the kind on record. Why then depart from Apostolic usage? Besides, the expressions, a certain number "have been buried with Christ in haptism," tend to lead the mind astray. They are understood by some, as saying that Christ was immersed when he was baptised, and that others have been immersed, baptized as Christ was. Thus some understand these expressions as refering to Christ's burial after his death, and as saying that baptism; while others, understand them as refering to Christ's burial after his death, and as saying that baptism represents Christ's burial. Since this way of describing the manner in which persons are added the church, is equivocal, and not according to Apostolic usage, I think it ought to be dropped. Certainly, a pertinacious adherence to this phraseology argues that they who use it, are conscious of the weakness of their cause, and resort to this method to strengthen their weak spot. They may suppose that by using such phraseology, they shall prove what is the mode of baptism; that is, by making very prominent, this very uncertain part of the meaning of baptism, they may think that they are telling the world that immersion is the only mode of baptism; but while doing this, the consequences will be, that they will either draw the minds away from the meaning, to the mode of baptism, and make the latter the most important, or they will loose sight of the olvious part of its meaning, and retain only what is very uncertain and doubtful.

In conclusion let me say, that baptism may be expressed in worls that will lead minds astray. The

uncertain and doubtful.

In conclusion let me say, that baptism may be expressed in words that will lead minds astray. The early Fathers in the church sometimes used the word regeneration to express the ceremony of baptism; this led some astray. In our own times, we hear this ceremony described in such expressions as these,—several persons "were buried with Christ in baptism,"—or, "a grave was cut in the ice and they were buried with Christ in baptism." And now, Mr. Editor, I leave it with you and your readers, to decide whether the phraseology, on this subject.used Arr. Editor, I leave it with you and your readers, to decide whether the phraseology, on this subject, used by the moderns, is not as wide a departure from Apostolic usage, and whether it is not liable to do as much harm, as that which was used by the early Fathers in the church.

> For the Boston Recorder. THE PROGRESS OF ERROR.

All this while events were transpiring which could not do less than confirm the popular suspisions, in regard to my orthodoxy. Still, however,—I did not leave the place of my supposed concealment, but continued to shelter myself behind the language of continued to shelter myself behind the language of compromise, evasion, and sometimes, I fear, of duplicity. My zeal in the cause of improvement—so far as the eye of external observation could judge—was even increasing. My occupation presented more difficulties than that of most men, and yet there were few if any individuals in the community who paid greater attention to all the outward means of grace, the assergment excerned, then I did. I was paid greater attention to all the outward means of grace (the sacraments excepted) than I did. I was almost always at church seasonably, and at my post in the Sabbath School. Partly from conviction of its importance, I used for a year or two to kneel in the church during prayer, and stand during singing, although in these two respects I was alone. In the family where I was a boarder, I obtained permission to attend family worship night, and norming and to recetly accordant with his own. The se nominal ristians must, therefore, be included among those whom the gospel is to be made known.—The de number is 750,000,000.

To matter on what continent or island they remove the conduct whether they dwell beneath the long sun of the torrid zone, the milder skies of emperate, or among the frosts and snows of olar regions—no matter what is their color.

But while all this was going on in the external world, it may not be used to obtained permission to attend family worship night and morning, and to attend family worship night and morning, and to attend to other religious duties. And although I was in part convinced of the importance of these duties, as duties, yet I was probably influenced in no small degree by a desire to repel, by my-life and conduct, the growing public suspicions. The more these duties, as duties, yet I was probably influenced in no small degree by a desire to repel, by my-life and conduct, the growing public suspicions.

But while all this was going on in the external world, it may not be used to other religious duties. And although I was in part convinced of the importance of these duties, as duties, yet I was probably influenced in no small degree by a desire to repel, by my-life and conduct, the growing public suspicions.

But while all this was going on in the external world.

gained strength, the more persevering was I in the performance of these externals.

But while all this was going on in the external world, it may not be uninteresting to the reader to see what was within, and what title I had to the character which I claimed. The following paragraphs are extracted from a manuscript which was dated about the time to which the remarks I have just made apply.

When I say, they must receive the gospel, I mean it merely that they must hear the simple declaraon, that Christ came into the world and died for heares; but that they must be instructed in all the sential doctrines of Christianity, or furnished with sential doctrines of Christianity, or furnished with semial doctrines of Christianity, or furnished with semials, and men capable of guiding them to a fight understanding of the Scriptures, must be sent spitual of the Scriptures, must be sent sight understanding of the Scriptures, must be sent spitual or a habit of depending on them, and ultimately lose that portion of the real spirit of prayer which we previously possessed; and that if prayer ever appears in language it should be a spontaneous thing, excited by the circumstances in which the supplicant is placed.

"We are to pray without cessing. This I understand to imply that we are constantly to live in the spirit of prayer;—that in all our thoughts and feelings we are to wish and desire good to all mankind, our enemies not except in an in all our ways, words and actions, endeavor to promote that general good. To do this, would be to pray without cessing. Now whether times and seasons for prayer do not on the whole diminish our power and disposition to pray without cessation, demands a doubt. That our feelings and wishes solud rise to such a pitch as for prayer do not on the whole diminish our power and disposition to pray without cessation, demands a doubt. That our feelings and wishes solud rise to such a pitch as referring to the ceremony of baptism; and of course, they cannot be considered as proving that the furnished proving that the previous of the previous proving that the previous proving that the previous proving that the previous proving the previous proving the previous proving the previous prov

"I would not speak confidently on the subject, but it appears to me that so long as formal (that is all but purchy mental) prayer is considered of more importance than the spirit of prayer,—that is, prayer without ceasing, so long will this never ceasing prayer be declining in the earth. But while we neglect doing everything in the spirit of prayer, our regard—our real heartfelt regard for even stated prayer, whether public or private, must, it seems to me, be diminishing.

stated prayer, whether public or private, mass, it is to me, be diminishing.

"Here I anticipate an objection, which at first view seems to carry great weight. "Jesus our example prayed; and did formal prayer diminish the spirit of prayer in him?" I sawer that I do not know. Perhaps be prayed formally much less than we are accustomed to suppose. There is, I believe, very little evidence that he prayed much in this manner. When it is said that he continued much in this manner. When it is said that he continued There is, I believe, very little evidence that he prayed much in this manner. When it is said that he continued "all night in prayer to God," it means, doubtless, that he was more in the spirit of prayer all that night than at some other times. That he did pray formally, however, is manifest both from the facts as related by the evangelists, and from the practice of his immediate followers. And I do not know but formal prayer did diminish the spirit of prayer, even in Jesus. If facts seem to prove that such is the result of formal prayer at the present time, it is likely it was so then.

is the result of formal prayer at the present time, it is likely it was so then.

"Why then, it will be asked, did he practice it? I answer, "because of the unbelief and hardness of heart" of his followers. He found them attached to a religion of forms. His object was to establish a religion in spirit. Now had he introduced his religion in all its purity at once, what would have been the consequence? He well knew; and he took a wiser course. He undertook to reform their religion. I came not, says he, to destroy the law, but to fulfil it. But that his ultimate object was to establish a spiritual system—a religion of the heart without forms,—is most certain. See Math. v. 28. Here is one of the strongest pruofs of the spirituality of his kingdom. Yet he conformed to the existing Sabbath,—in some mean-

ere man can become so eminently spiritual—isomerful-mach must be done. Oh, that the friends of improvement, —the saviours of their race—in the spirit of the great Saviour, may be excited to constantly increasing diligence in the great and good work of promoting buman happi-ness. 12

I have introduced this long extract to show, 1.

My inconsistency at that time; 2. The progress I had made in the road of error.

For it will be recollected in the first place, that notwithstanding all that I said and felt of the evil

effects of formal p-ayer, I constantly practised it both in public and in the domestic circle. Let it be remembered, however, I did not pray in secret.

In the second place, it will be seen very plainly that I had by this time become quite a 'liberal;' and indeed in some points rather too liberal for some of my fellows. For not only had Christ become "Jesus," and "Jesus our example," and a Saviour among many other less Saviours—a great Saviour merely—but he could, according to my views, compromise; or as my language might easily be construed, conceal.

Nor is this all that might be gathered, in regard to

promise; or as my iniguage inigures.

Are it concerned.

Nor is this all that might be gathered, in regard to my progress. I certainly did pervert the Scripture. This does represent Christ as praying formally, and that, too, often; and I cannot think a person is justified in saying that when be continued in prayer all night to God, it only means "the opirit of prayer." For if he merely prayed in secret, or rather in spirit, how could it have been known that he pfayed at all, to those who contend (and it is a piece of the same of the

For if he merely prayed in secret, or rather in spirit, how could it have been known that he prayed at all, to those who contend (and it is a piece of the same system to make the claim) that the writings of the evangelists are mere records of a revelation. Indeed common sense, the best sense to bring to the interpretation of scripture, after all, would understand by the language of the evangelists that he prayed in word,—not every moment to be sure—but at intervals, at the least, through the whole night.

Once more. Not only are arguments here used, which, if they have any weight against formal prayer, are of equal weight against worship of any kind and against a Sabbath or its ordinances.—but this ground is even taken. Every day is to be made 'holy; all things, prayer; all things, religion.' But as there is undoubtedly a sense in which this is admissible by all, I went even farther. "Highly favored future generations" were to find "forms impede their progress." Of course they will be rejected. Why then, it might be inferred, shall not the "liberal" reject them now? They were to obey the 'laws of God!" as 'w written in their physical, mental, and moral nature." Of course the Bible will be out of fashion.—Why shall not those of us who have cantoned out to ourselves Goshens of "light and liberality" regard it even now as rather an old fashioned book? They were then to be immortal! Yes, reader, immortal below the sun. What use then in looking above the sun for an immortality? "Let us eat and drink," not like beasts to be sure; for this reader, immortal below the sun. What use then in looking above the sun for an immortality? "Let us eat and drink," not like beasts to be sure; for this would be disreputable—but let it be our main object to enjoy all we can, physically, mentally and morally—"for tomorrow we die."

These are, it seems to me, rational inferences from the foregoing premises—were those promises admissible. Not the inferences of the mass of mankind, to be sure: for theirs would be more sottish

telligent.

Reader, are you almost disgusted? Well, I am
Reader, are you almost veney your patience, but this Reader, are you almost disgusted? Well, I am quite so. I would not weary your patience, but this account seems to me one of those prophylactics, (preventives) which the present corruption of the moral atmosphere requires; and I cannot but hope it will be useful in saving you from that dreadful disease which had well nigh destroyed my own soul. May my example serve as an awful beacon to warn you to avoid the rocks on which I split.

To the young especially, I hope my narrative will be salutary. Next to the treachery of your own deceitful hearts is that treachery which deludes you into a spurious "free inquiry," a spurious "therail."

ceitful hearts is that treachery which deludes you into a spurious "free inquiry," a spurious "liberality," a rationality, "&c. I have seen an end of all this; and in the language of the wise man can assure you that it is nothing but "vanity and vexation of spirit." I must be permitted to say once more, however, lest I should be misunderstood, that I am not the enemy but the friend of free inquiry, and of reason and liberality; but not of every thing which claims these names. I am fully convinced that there is nowhere less of either of these than among those who make the loudest and most exclusive pretensions to them. But not to inquire freely, reason carefully and be liberal and charitable, in the true sense of those terms, is treason, almost, against him sense of those terms, is treason, almost, against his

sense of those terms, is treason, almost, against him who gave you your faculties. Let me specially urge you to use your common sense. For this too you are accountable. Let it go with you in your inquiries on the subject of religion as well as accompany you elsewhere—and do not suffer yourselves by neglecting and despising so precions a boon to sink in the blackness of darkness forever.

To resume my subject. There seems to be a war against formal prayer, Sabbath keeping, &c. in the foregoing paragraphs; but wherefore? Do not words and the posture of the body influence the mind? For my own part, I have no dould that in any given instance, he will possess most of the spirit of prayer, other things being equal, who makes the most of language, posture, &c.—provided he does not become theatrical.

But suppose the supplicating posture, and the

upper, &c. attention to baptism, the Lord's Supper, &c.

We are moreover directed to "let our light shine." But how can it shine, if it is never to be embodied into words or actions? Our love to God, for example—how could our light shine in this respect if there was no evidence to the world around us, our language, or actions, that we ever thought of

m? Where an individual has once set cut in a course of error, there is no telling where he will end. All vices and errors, as well as virtues, are relative. Hav-ing embraced one error you are more likely, other things being equal, to admit another, and sometimes

ing embraced one error you are more likely, other things being equal, to admit another, and sometimes a whole gang at once. This tendency in our nature is highly useful when properly directed; otherwise its results are equally injurious.

Having lowered the scriptures and the Saviour to suit my own convenience, it was now perfectly natural to take another step. I had robbed him of his darling attribute, mercy, by reducing the Son to the character of a merocreature, and now I proceeded to strip him one by one of his other attributes. The following is an article which I wrote at this time against his immulability.

"Throughout the material world, all things are mutable. Even the mind of man, partaking as it does of a higher nature than that of other animals, is subject to change. We are not the same yesterday, to day and forever. When we review our past lives how are we struck at the difference between our present views and feelings, and those of some former period. We can scarcely believe we are the same beings. We think ourselves right now; though formerly wrong. But why? If our sentiments have altered during the last ten years, who shall guarantee their immutability for ten years to come? Why are we so fond of considering sorselves as "being already perfect?" Simply I think because we have been taught, time immemerial, to worship an immutable Deity.

"The character of man has always borne some proportion to the character of the Deity he has contemplated. Or to place the subject in a clearer point of view, man individually and collectively, rises hisher in the acab of animic and the service of an include the subject in a clearer point of view, man individually and collectively, rises hisher in the nearle of animic and the service of animal and the service of animal and the service of animal animal and the service of animal an

"The character of man has always borne some proportion to the character of the Deity he has contemplated. Or to place the subject in a clearer point of view, man individually and collectively, rises higher in the scale of excellence the higher the standard at which he aims. And to the greatest possible excellence—the greatest at least of which we can conceive—we give the name of Deity. Now immutability is said to be one of God's attributes. Hence is it not highly probable that a belief in this doctrine and associating this with other attributes of Deity has led men to aim at immutability, and to deem it derogatory to their character to he found mutable?

"But does not our happiness depend in a certain sense, on our capacity to change? What is it that makes man nobler than the beast that perish! Is it not the principle of improvement—the power of changing his condition? And shall we dread change?

"For my own part, I rejoice that I am mutable. I might have been formed an unchangeable being;—I might have been formed an unchangeable being;—I might have been formed an unchangeable being;—I might have been formed as unchangeable being;—I might have been formed as unchangeable being;—I might have been formed susceptible of change, and able to change myself. Bleased percogative; May it never he abused. And should I find that the worship of a God who changes not, tends to impede my progress in the career of improvement, I will conclude that the character of the Deity is, in this respect, misunderstood. That view of God or religion which he has fallen must be the truest. "By their fruits ye shall know them," is a rale of universal application."

harm to spend a Saturday evening in this manner, just now, because there is very fine singing to be heard, and they, disapproving the theatre, have no other opportunity to hear it.

I came to the conclusion that they ought not to go, because it is a bad preparation for the Sabbath.

Light music, more than any thing else, tends to dissipate every scrious thought. The student seeks music to rest his weary faculties; the tradesman, yexed and troubled by the thousand cares of business, feed, his deponing suriris revived by it, many an vexed and troubled by the thousand cares of business, feels his drooping spirits revived by it, many an anxious mother would sink under the weight of her heavy duties did not music at times lighten her mind and beguile her cares.

Now it is true that the mind must be freed from

its cares, before the soul can rise into an atmospher of holy meditation, by which it is properly prepared for the Sabbath. But light music not only dispels from it these cares, but hanns it for a long time afterwards, excluding serious thoughts from their timely and

excluding serious thoughts from their timely and rightful possession of it.

I know full well from and experience that it is impossible to enjoy that heavenly state of feeling on the Sabbath which a Christian ought to enjoy, if he attends a concert of light music the evening previous. He may go to the House of God, but snatches of song will be flying about in his head so as entirely to distract his attention from the services—and his private devotions will be as cold as wandering thoughts can make them. Thus a blessed Sabbath in which he might have made a day's journey to-

thoughts can make them. Thus a blessed Sabbath in which he might have made a day's journey towards heaven, will be worse than lost to him. Now, so long as one can make a better preparation for this holy day, it is his duty to do it: but a Saturday evening concert is not only not the best, but almost the very worst preparation he can make.

In a proper frame of mind, how little would one be moved by such arguments as, "there is no other night when you can attend such concerts; these singers will soon be gone, and then you will regret not having heard them." His answer would be—"shall I ever reget that instead of spending such an important season, seated among the devotees of pleasure and listening to the gay songs of thoughtless men and and listening to the gay songs of thoughtless men and women. I employed it in preparing my soul to enjoy a sweet foretaste of heaven on the morrow?" H. U.

MEANS OF SELF DISCIPLINE.

After infancy follows that period of life, the great business of which is, learning. During its continuance, to learn, is the employment which every thing enjoins upon us. Curiosity is awake and vigorous, and ever pushing us on to new acquisitions. Even the progress of amusement and vice, when any unhappily fall into it, derives no small part of its attractions from the circumstance that, in them, the young mind is ever making acquisitions,—ever learning semething of which it was before ignorant. It is the To resume my subject. There seems to be a war against formal prayer, Sababath keeping, &c. in the foregoing paragraphs; but wherefore? Do not works and the posture of the body influence the mind? For my own part, I have no dould that in any given instance, he will possess most of the spirit of prayer, other things being equal, who makes the most of language, posture, &c.—provided he does not become theatrical.

But suppose the supplicating posture, and the language of confession, thanksgiving, entrenty, &c. were universally excluded, how long would the spirit of these things remain? Those persons who oppose all prayer but what they call praying in spirit, seem to forget a doctrine which is usually quite a favorite with them, viz. that "Example is better than precept." They even hold that religion is principle mode of teaching of which will extend through the whole of active in a general feeling of benevolence, and if example is the nonty or principle mode of teaching of which will extend through the whole of active in the next green and strikingly so, of the keeping of the Sabbath, of attention to baptism, the Lord's Suppor, &c.

We are interested to "let our light of the sabbath, of attention to baptism, the Lord's Suppor, &c.

The came remarks are true, and the nature of the spirit of the sabbath, of attention to baptism, the Lord's Suppor, &c.

We are interested to "let our light of the sabbath, of attention to baptism, the Lord's Suppor, &c. state of bodily imbedity, of unfitness for other labors, seems to have been placed at the very threshors, seems to have been placed at the very threshold of hife, on purpose to compel us to learn, just when acquisitions are best made, and most valuable to those that make them. It is in its very nature, the period of voluntary acquisition; a business which should receive attention, indeed, while we

concern.

What a noble opportunity does this period of life present for establishing in our own minds, a volun-What a noble opportunity does this period of life present for establishing in our own minds, a voluntary allegiance to ravvn! How it favors, not morely the habit of veracity—of saying exactly what we believe—but the love of truth, as truth! The great employment of our minds is, to discover truth, and of our bodily organs, to form habits of acting as it prescribes. Every acquisition fills our minds with joy. Every new fact ascertained, gives it a new consciousness of power; for the knowledge of that fact, the learner sees, may be used to accomplish some desirable object; or if this be not seen in every instance, the mind instinctively believes it, or rather knows it. And then, how gladly explanations are received!—and explanations are prefect only in proportion as light the principles of that which is explained. At least, explanations are perfect only in proportion as they approach towards this character. Hence the mind is continually led on in the acquisition of principles, & finds every such acquisition a pleasure and a prize. And in practice, whether in labor or in play, we find that knowledge, which is nothing but the hold the mind has on truth, must be our guide, and is a

the mind has on truth, must be our guide, and is a safe and sure guide, to success.

In circumstances like these, how can the mind fail to become in love with truth? How can habits of loving truth, seeking after truth, exizing hold of truth, confiding in truth, and following wherever truth shall lead, fail to be formed? The circumstances which give to this period of life its character, all favor the formed than the same truth and the continuous truths and the same truths and the same truths one.

truth shall lead, fail to be formed? The circumstances which give to this period of life its character, all favor the formation of such habits; and v-re they once formed, a virtuous character would be formed; for voluntary obedience to the truth is virtue.

Are we told that the syren song of indolence irresistibly entices the mind away from the pursuit of truth? What, we ask in reply, of all there is around us, teaches indolence? Or whence come the syren's notes, but from the deep recesses of a heat inclined to evil? No. Our circumstances all call us to the attainment of knowledge and virtue; and in the pursuit of knowledge at least, the rejoicing of parental pride over our progress, and the gratulations of friends, well pleased with the hopes we encourage, join with the promptings of our own spirits to cheer us on. And knowledge thus pursued in youth is only the knowledge of natural things, and that religious knowledge is not presented to the mind with the same attractions? What, we asso can teach the young mind to make the distinction. The world is full of lessons concerning right and wrong, such as even a child can read. The occur-

The world is full of leasons concerning right and wrong, such as even a child can read. The occurrences of every day force them upon our notice. Farents, friends, all mankind, even the brutes the veriest reptiles, could they but think and speak, are interested in teaching us our duty. Parents and other teachers find themselves compelled to teach

It is obvious that this extract, like the former, contains many just remarks, but it is also obvious that it closes with what in Germany would pass very well for Rationalism, perhaps, but which in this country deserves a more opporations of private. The German, many proposes is appears to them inconsistent with Gold's general character. But are we not in duty bound to skee the character of God as he has revealed it? "Thou toughtest verify, that I was such an one as thyself;" but will it has not remarked to the continuation of the crime, that we know, Many and the continually received may be repeated our own has prighted.

For the Boston Recorder.

For the Boston Recorder.

SATURDAY EVENING.

Dight a Christian to altend thee Saturday Evening on a fashionable concert from which he had in returned.

This question came into my mind a few evenings on a fashionable concert from which he had in returned.

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the highest sense our own; that in our sin we are utterly without excuse, for our sin is not brought in utterly without excuse, for our sin is not brought in upon us by the influence of the things around us, but flowing out spontaneously from our own evil hearts, changes every good creature of God into a means and an occasion of evil.—The second lesson is, that those who would overcome sin and become what they ought to be, should be of good courage. Let them cast off the depressing thought, that the condition in which God has placed them is one which naturally, and almost inevitably calls them to sin; in which every thing is, in its own nature, a means of evil, and nothing a means of good. Let them look out upon this fair earth, and upwards to those bright heavens, and around them upon all the particulars which makes up their condition; and let them see and acknowledge in them all, means, opportunities and incentives to virtue,—influences. opportunities and incentives to virtue,—influences which would prevail with all to be holy, but for that evil within, from which they now turn with andent desire for deliverance from it, and with fervent aspirations after that holy beauty, to the acquisition of which all things join to invite them. Let them look thus upon the universe and its glorious author, and they will feel their spiritual strength renewed; they will "run and not be weary," they will "walk and not faint."

[Vt. Chronicle.

Home Missions.

For the Boston Recorder. LETTERS FROM THE AGENT .- No. 1.

e Executive Com. of the M. M. S. BRAINTREE, FEB. 1833. My DEAR BROTHER,-"To every thing there is My Dear Brother,—"To every thing there a season, and a time to every purpose under the heaven." But there is no time for idleness. The world is in motion. The children of the wicked one never rest—and the children of God have work to do to occupy every moment. Nor is one never rest—and the children of God have work enough to do, to occupy every moment. Nor is this remark to be limited in its application, to particular classes of Christians. The pastor of a church, the missionary, or the agent of a benevolent society lies under no stronger obligations to unwearied activity in the service of Christ, than every other man who has "vowed unto the Lord," and then suspended his hopes on the cross.

What if the Providence of God has assigned to one man, this subrer of action, and to another that?

What if the Providence of God has assigned to one man, this sphere of action, and to another that? What if he calls the same individual to one species of labor to day, and to another, to-morrow—and what if there be an equal diversity of gifts, as of persons, are not all equally bound to "occupy till he come." the talents and opportunities at their command? And how unreasonable are the envyings and pealousies that sometimes agitate the bosoms of Christians, as well as the men of the world, leading them to indulge in evil surmisings, and perverse disputings—in harsh censures, and bitter criminations! It is enough to make angels weep, to witness what we are sometimes compelled to witness—instead of mere idleness, time murdered in the attempt to murder the character of those who are acknowledged to be "Brethren in Christ."

But I am not going to preach you a sermon,—if

within the limits of the endeared domestic circle, the mind may profitably range through the past and the future, and by ricans of the pen, throw a measure of influence abroad, that shall subserve the cause to which our lives are pledged.

The kingdom of Christ is one. His servants of the seals of the Doctor's ministry.

are many. Their talents are various, and their labors are manifold. But all bave their eye on his latiors are manifold. But an bave their eye on his kingdom—all are striving to strengthen its founda-tions, or to rear its walls, or adorn its palaces, and is some bystanders say, "Lo here—or to there" for the purpose of dividing or alienating them, yet obedien to their Lord and Master, they regard them not and press forward in this work. Imperfections they have, and sinful passions, which sometimes burst forth to their own confusion and the hindrance of their success—but over these they shed the tear of sorrow—pour forth their supplications for forgiveness, and then with renovated zeal and courage urge on their powers to new efforts.

Once it was thought, that the world could be con

Once it was thought, that the worm count be some verted by missionaries alone—and missionary socie-ties were formed, and the heralds of salvation sent forth, in numbers limited only by the scanty fund-that the dozing spirit of benevolence could supply. The missionary found the weapons of his warfare too few and feeble, while he had not the Bible in hand, to give point and force to the arrows drawn from his quiver—and Bible Societies were formed to place the oracles of God within his reach, wheth from his quiver—and Bible Societies were formed to place the oracles of God within his reach, whether he assailed the Jew or the Greek, the Scythian or the Barbarian, and even to furnish them to every man that would receive and use them. But then, such was the amount of light scattered abroad, and such the spirit of inquiry excited, that the supply of missionaries was found inndequate to meet the demands far oral instruction, and Education Societies and Tract Societies were formed—the first to realtiply living preachers, and the last to aid them in their labors and to go where no living preacher could be found to go. And to these succeeded the Sabbath School, the Temperance reform and various other means of enlarging the kingdom that shall soon swallow up all the kingdoms of the world.

So far from rivalry in their spirit and object, these several societies are but integral parts of one great system of benevolent movement: neither of them could long subsist alone; they are mutually the pendant, mutually auxiliary; and will share conjointly the honors of the victory that awaits the armies of the Lord.

The department of labor in which it is my happiness to be most intimately associated with you, is indeed comparatively humble. It is however the department that heaven has assigned us, It is, laying the foundations anew, where the wall has fallen down, and repairing the breaches that one enemy or another has made, for the entrance of the uncircumcised into the citadel. That is enough. Faithfulness here, is honor, and the final sentence, "Well

trials and encouragements that attend our emerprize.

I will only add the remark here—that nine weeks
of my time, since the last anniversary, have been
devoted to the cause beyond the limits of the State;
under the direction of the Committee of the A. H.
M. S., embracing the whole month of July and
fractions of the nonths of June, August and September. Of this part of my agency, it does not become me here to speak, further than to acknowledge the goodness of God, in awaking extensively
a deep and hallowed interest in the subject among
the brethren and churches of the States of Maine,
New Hampshire and Vermont. May that interest
extend yet further, and become more pure and strong,
till every desolution of those States shall be repaired!
Yours in the best bonds,
R. S. Sroras.

A HOME MISSIONARY ANECDOTE.

A HOME MISSIONARY ANECDOTE.

Says a missionary—" About a year and a half ago, I seriously contemplated leaving my people, because little or no good seemed to be done. I madeknown the fart to one of them—the father of ten or eleven children, all still living. He took my hand and pressed it. Tears filled his eyes. Said he, "I've a large family—a number of my children have gone out from their father's house; this, I can bear; I can see with composure my last child leave me, if for that child's good. I can see him go to any distance and can give him my bleasing; but," said he, half uttering his words—"but I cannot give up my minister." I turned from him, resolved to make one, last effort for the canse.—That effort has resulted in the erection of a meetinghouse, the conversion of nearly a dozen souls, the adoption by the church of a strictly evangelical confession of faith and covenant, and the increase of the church by the addition of nine valuable members, seven of whom are in the doay of small things.

Intelligence.

LETTER FROM ST. PETERSBURGH. The following is the letter from the Rev. Richard Knill,

entioned in our last. We have emitted a few sentences relating chiefly to facts mentioned in the letter from Mr Ropes already published.

DEAR SIE .- When Paul came to Appli Forum and the Three Tayerns and saw the brethren waiting to sympathize with him and to cheer him, he thanked God and took courage! Now if Paul, the Apostle Paul, who had been caught up into the third heaven. ness of strangers, what think you, sir, must have been

not pious-from the inn of religion, he should at last have a painful account to give. This led Doctor Pat erson to ask one of his countrymen-now one of our Deacons-to permit him to expound the Scriptures sented, and the Doctor began his expositions. Many attended. Some were converted. My wife was one

In this way the work proceeded until 1816, when Rev. W. Glen, now of Astrachan, and Rev. E. Stallybrass, now of Schinginsk, arrived here on their way to the Interior. This led our friends to ask the Rev. Mr. Mortimer, the Moravian minister, to lend his chapel for English preaching, which he cheerfully granted-Mr. Glen preached the first sermon. Mr. Stallybrass followed, and as Missionaries arrived from time to time, the pulpit was supplied by

Pinkerton and Henderson preached; but chiefly Dr. H. These dear servants of Christ amidst their varied labors did not neglect this infant cause.

I do not know exactly when the Lord's Supper was first administered among them, but I believe it was while Mr. Swan resided here, for he regularly upplied for a twelvemonth. After be left St. Petersburgh, Mr. Carruthers was the preacher.

When I arrived in Dec. 1820, the Lord's Supper was administered in a room at Dr. Paterson's; since that time we have had it in the chapel. We never had a chapel of our own, but have paid a small rent to the good Moravians.

All the people who have united with us in church. fellowship have not been converted here. Some were pious before they came hither, and those beonging to various denominations, have gladly joined as on their arrival.

To shew you something of a Catholic Church, I may add that we are composed of Episcopalians, Presbyterians, Baptists, Methodists, Burgbers and Independents; yet as far as I am acquainted with the state of mind among us, I think it is a spirit of good brotherly feeling. I do not mean to insinuate that we are spotless. Alas! far from it-nor are all slike zenlous-yet there is much to be thankful for, and

over which angels rejoice.

Four of our members have engaged in missionary service. Two in the Island of Madagascar; one at Karass; and one who intended to go to Orenburg

is now in America. We try as much as we can to keep up co with our missionary friends. For this purpose we vancare. We are also training 5 young persons in

To our brethen in Madagascar we lately sent £20 to assist them in erecting a new chapel, &c. It has a fine reaction-and though we are only a few, yet I suppose we do much more at home from our con nexion with missionaties abroad. The liberal soul shall be made fat-and all the churches who act upon a liberal plan will feel this in their own sweet ex-

We are not a missionary church, but are son thing like it, and wish to be so: the more we are like it the better

It is exactly four years ago this day (29th Sept. O. S.) that we began to circulate the Scriptures on a large scale, and through the loving kindness of our God we have circulated twenty-five thousand olumes. To you, dear sir, who know the value of the Bible, this will appear of great importance.

In addition to the above we have circulated 1500 Common Prayer Books in the Finnish language, each book containing 500 pages, and also many very useful treatises in the same language.

We consider this part of our work particularly in-

teresting, as the influence of it is felt in every part of this vast empire--- and we trust, dear sir, that you and our other dear American friends will continue to help us--that we may help others. * * * *

With every expression of gratitude for your favors---and praying that all grace may abound towards you, we subscribe ourselves your sincerely thankful and affectionate fellow servants.

Signed in behalf of the Tract Committee by your very obedient servant, RICHARD KNILL. Sarepta House, St. Peters- 1 burg, 29th Sept. O. S. 1832.

MANAYUNK, PA.

The Rev. S. A. Bunistead of Manayunk, writes to his father in this city, under date of Feb. 12 1883 as follows:

It is now about four months that the Lord has been pouring out his Spirit upon our little Zion, within which time we have received \$0 members to our communion. Week before last we held a protracted meeting of seven days, which has been at tended with very favorable results. We have hope of 30 persons, old and young, male and female, who have been born to a lively hope in Jesus Christ du ring the meeting. Many more appear to be in a state of deep solicitude about their eternal interests. * * * From the number that attend our inquiry meetings, and the favorable and solemn appear of our prayer meetings, we are encouraged to hope for great things. There has certainly been a wonderful change wrought in the midst of us. It was difficult a few months ago to persuade the male members of our church to pray in public; now there is no one who refuses to do his duty in this respect. The whole church is divided into twelve prayer-meetings,-the males composing two and the females 10-who meet every Wednesday evening for prayer in different parts of the village. * * ere is an astonishing work going on in the

Sabbath School. I attend the school every Sabbath afternoon, and in connexion with one or more of our elders, superintend it. We number 120 scholars. Of this number as many as 50 children hold a prayer meeting at my house on Sabbath evening from 5 o'clock till the time of evening service in the church. It is truly delightful to behold these children conducting their own prayer meeting; to hear their fervent prayers for one another, for the church, for the village, and especially for the unconverted scholars and teachers of the school; and then to hear with what life and sincerity they seem to engage in the songs of Zion. Many pious people from Philadelphia, have lately come out and spent the Sabbath with us, who told me that nothing ever made them feel the power and presence of God so much as when they looked into the room in my rouse, crowded with children who were singing and praising God. Many of the brethren of the Rev. Dr. Livingston's church are out every Saturday of late, both to give a helping hand, and (as they say) to get their hearts warmed.

The Spirit of God seems to be hovering over this whole section of country. The Baptist church about a mile from this place has received very large accessions of late. The churches in Germantown also are in a very prosperous condition; Christians are waked up, and sinners are crying, What must I coming up to the work, and the children also eugaged in prayer, we shall continue to say, "The glad and rejoice in his salvation."

Yours respectfully, CALER KIMBALL. Lord is with us." There are, I think, not far from 30 children who have given their hearts to the Lord, and who engage in prayer at their prayer meeting. wonderful blessings that we are now receiving! a paragraph or two. Not unto us, O Lord, not unto us, but unto thy

AUBURN, N. Y .- A letter from Auburn to a clergymau in this vicinity, dated Feb. 16, 1833, gives P. was there. He gives the following account of some particulars of the state of religion there, are not at liberty to publish the letter itself, but will

A protracted meeting commenced in the 'Old Presbyterian Church' on the 50th of January, which was still in progress at the date of the letter. They ng three times a day, besides prayer meetings and meetings for inquiry. The day meetings continued to be numerously attended, and in the evening to be crowded. Inquirers began to press forward to the seats appropriated for them about the third day, and the number had increased till when the letter was written it was very large. There Lad been a great many hopeful conversions, and among on individuals of the most vicious and oldurate character. 'There is no sectarianism here now,' says the writer,-Baptists, Methodists and Presbyterians all being engaged in the same work with apparent singleness of heart. A new Methodist Chapel was opened on the 6th of February, and a protracted meeting immediately commenced, It had not been discontinued on the 16th. The writer was there on the evening of the 15th, and found the house-estimated to accommodate 1200 persons—crowded, and the meeting one of deep interest and solemnity.

Some very striking cases of hopeful conversion are

support 8 Native Preachers in my old station, Tra- last six or eight months past, a powerful work of God in this region of country. It is still in progress in some of the churches, and we hope will continue in all as there may be subjects found to be wrought upon from time to time. In a group of nine churchs there have been six or seven hundred souls hopeful [Rel. Inte

> STATE OF RELIGION IN UTICA.-The protracted meeting appointed recently in the third church, in this city has been attended with very auspicious results. The number of converts, as yet, has not been great, The number of converts, as yet, has not been great, though several are hoping that they have passed from death unto life. The meetings still continue to be held every evening; and the daily number of hopeful conversions is much greater than at any former time during the progress of the meeting. The meetings for inquiry and personal conversation are attended by from thirty to forty; and we hope to see still greater results of this work of the Holy Spirit. The meetings are attended by many from the other churches, who have greatly contributed to render them interesting and useful. The services have been thus far, conducted whally by the resistence them the service of the services of the services that far, conducted whally by the resistence them the services of the services have been, thus far, conducted wholly by th have been, thus far, conducted wholly by the resi-dent elergymen of the city. The third church is lo-cated among a portion of our population, remote from the other places of public worship, and enjoy-ing, until recently, but little benefit from a preached gospel. The effect of the meeting has been to fill the house with attendants upon divine service; and we hope that they will continue permanently to appreciate and enjoy the ordinances of the Lord's [Recorder.

> > For the Boston Recorder. HARWICH, MASS. HARWICH, FEB. 4, 1833.

REV. MR. STORRS, -- Dear Sir, -This Society has been destitute of a settled minister about four-teen years. During a considerable portion of this period a neighboring clergyman preached to them every third Sabbath; but his accumulating and exevery third Sabbath; but his accumulating and ex-hausting services among his own flock rendered it impossible that he should perform for them much astoral labor

They were also visited occasionally by mission-They were also visited occasionally by mission-ries, who labored two or three months in succes-ion, and seemed "to strengthen the thin;s that re-nained and were ready to die." This partial suj-dy of evangelical preaching, though by no means that they needed, was still of great importance. The church gathered a little strength, and the peo-de were taught not utterly to forsake the place where God's honor dwelleth.

During this time their house of worship was readually tumbling into ruins, till at hearth it be-

During this time their house of worship was gradually tumbling into ruins, till at length it became the home of the bat, and the taunt of the scoffer. For nearly two years previous to August 1832, the time I came among them, they were entirely destitute of preaching, except two or three Sabbaths, and an occasional lecture given them by neighboring ministers. It was michight, indeed; and their commissions tauntingly said to They have enemies tauntingly said, "They have heir last; they can never rise." The breathed their last; they can never rise." The little church, feeble and destitute, and imagering for the bread of life, was ready to ask, "Has the Lord e bread of life, was ready to ass, rgotten to be gracious? are his mercies clean me forever?" Under these circumstances I com-• forever?" Under these circumstances I comed my labors among this people. We helmeetings in a school room, as their presense of worship was then in its incipient state meetings were crowded, attentive, and solemn Holy Spirit was evidently present in his awak ening and subduing operations to Christ, and others seemed to feel, that they also ust bow, or sink to endless death. Meetings have en frequent and well atterded. I have preached neeting once a fortnight, and made from three to our hundred family visits. The slumbers of the ople have been broken; and they begin to feel that the Sabbath was made for man, and preaching designed for his salvation. The audience on the Sabbath has gradually increased. For several Sabbaths past, I have preached to an assembly of

Ten have been admitted to the church, which now of fortythree members; a number more obsists of fortyfice thereis hope in Christ. The Sabbath School, hough emburrassed for the want of a suitable place of worship, has still been attended with a blessing. Two teachers and a few of the scholars have hope-

lly embraced the Saviour. The Society has within six months creeted a neat and commodious house of worship, and already sold slips enough to cover more than three fourths of the expense. They have pledged 300 dollars towards my salary for one year; raised 36 dollars for a singschool, which is now in successful operation; and id over 26 dollars to the M. M. Society. They it ideed, greatly encouraged, and I think ere go will be able to support the gospel independent of foreign aid. At present their burden is heavy; hope it will not crush them. The aid offered f foreign aid. At present their burd ope it will not crush them. The in by the M. M. Society has inspire em by the M. M. Society has acquired whopes and put them in possession of the gospel or one year. Without it they must languish; with under God, they will rise. When I look around it, under God, they will rise. When I look around upon this Society, which for years has been a moral on this Society, which for years has been a moral iste, and see its scattered fragments coming to-ther, and once more forming a harmonious whole, an constrained to say, "What has God wrought." rely "the Lord hath done great things for us,

whereof we are glad."
The blessing of the M. M. Society to the feeble The blessing of the M. M. Society to the feeble dot to be saved. Never, I believe, was there such a time in this section of country. There have been in all these churches some of the most remarkable instances of the converting power of God, I think, that the ear ever heard. I might mention several, but the limits of my paper forbid. With us the work is given to the feeble of the converting power of God, I think, that the ear ever heard. I might mention several, but the limits of my paper forbid. With us the power is given to the feeble churches of this State can never be told. She is the substituting the dead, imparting new life to those who were ready to expire, and establing the feeble of the missing of the M. M. Society to the feeble churches of this State can never be told. She is consistent with the majesty and strength of a given by the march onward, sustained by the energies of Omnipotence, till the waste places of Zion shall be remarked. work is going ou; and so long as we see the church repaired, and all her desolations shall sing, "Lo, coming up to the work, and the children also entitle to the work, and the children also en-

ILLINOIS AND MISSOURI.

The "Home Missionary" for March is principal-You would be surprised to see the order and reguly occupied by letters from Mr. Peters, Secretary larity that attend all their meetings. O that our of the A. H. M. S. giving an account of his visit faith and prayer may be commensurate with the to Illinois and Missouri. We have room only for

At Jacksonville, where a missionary was station Not unto us, O Loro, no. and so thy truth's ed in 1828 and aid granted for his capport till Jan. 1832, a subscription of \$205 in aid of the society's funds was made at an evening meeting while Mr. We the town and the College:

I arrived in Jacksonville on Saturday evening, the 29th December, and felt my way, in the dark, to a wing of the new College building, which stands on a beautiful rising ground, about a mile from the village, and met a warm reception from President Beecher and his family. On the morrow, being the first day of the week, and almost as mild as April in New York, the sun rose in his glory, and I looked out in the rear into a delightful grove, which caps the gentle hill upon which the College stands, and in front, upon a heautiful graine of 13,000 and in front, upon a beautiful prairie of 13,000 acres, or 20 square miles, of the richest soil, a large proportion of it fenced and partially cultivated, embracing the town of Jacksonville, with 1200 inand the scattered farm houses, which e boots at a distance floating on this of soil; and the whole skirted by oaken nabilants, and the scattered larm nosses, secured like boots at a distance floating on this smooth sea of soil; and the whole skirted by oaken forests, like the shore of a lake, except in one diforests, like the shore of a lake, except in one di-rection, where the trees sink below the angle of vision; and it was remarked by one standing by, "there you cannot see land." I never beheld a finer plot of ground, and the stillness of the Subbuth resting on it, rendered the scene enchanting. Eight years ago, this domain, in all its richness and heau-ty, was an uncedivated waste. In 1828, our mis-sionary, Mr. Ellis, was stationed here, and sustain-ed principally by the funds of the A. H. M. S. The population of the place was then 200. Their minis-ter was continued, and aid granted in his support, until January 1832, since which the congregation population of the place was then 200. A new topological ter was continued, and aid granted in his support, until January 1832, since which the congregation have sustained the support of the preaching of the Gospel. In the meantime they have built a convenient house of worship, and the village now to the control of the c

influences of his spirit. Some are anxious,—a few are indulging the hope of pardon through a Saviour's blood."

Properties of its present respectable standing by the enterprize of its missionaries, that it cannot fail to be an object of lively interest to all who labor with us in the cause of the west. It is less than four years since the first thought of establishing a college in some western state was suggested by an association of several obtained hope that they had passed from death unto life.

[Lovell Obs.]

Scosex, Co. N. J.—A correspondent in Sassex county, N. J. says, There has been, during the judges and met the approbation of several friends of literature in this state. The young men were sent out in succession as missionaries of the A. H. M. S., and has been reared to its present respectable standing by the enterprize of its missionaries, that it cannot fail to be an object of lively interest to all who labor with us in the cause of the west. It is less than four years since the first thought of establishing a college in some western state was suggested by an association of seven young men, then pursuing their studies in an eastern Theological Seminary. The suggestion was reciprocated by our missionary in this place, and met the approbation of several friends of literature in this state. The young men were sent out in succession as missionaries of the A. H. M.

ern states, the sum of \$46,000 has already been ted towards the founding of this institution, manner buildings have been erected, and nearly appleted, which will accomodate well 100 students philosophical and chemical apparatus procured, th from \$600 to \$900, a President, two Professors, and an Instructer in the Preparatory Depart-ment, and between 60 and 70 students, now on the ound. All this has come into being in less than three years; and to one as familiar as I have been with the history of its small beginning, its magnitude is like a dream when one awaketh; while its prospective influence upon the intellect, morals, and religion of this rising state, must be re-garded with the liveliest interest by every Christiau and every patriot.

The following is a general view of the progress of the cause in the two states during the last seven

When the A. H. M. Society was organized in May, 1826, there were, in these two States, eight Presbyterian ministers. Of these, five were in Missouri and three in Illinois, and five of the num-ber, viz. three in the former and two in the latter tate, were missionaries of our Society, under its ormer organization. The fumber of Presbyterian ministers now laboring in these states, is 51, of whom 37 have been sent here, or aided in their support, by the Home Missionary Society. These now constitute two synods under the care of the General Assembly. The first is the Synod of Illinois, constituted in 1831, embracing three Presbyteries and 33 ministers, 24 of whom are, or bave been, Missionaries of the A. H. M. S. The other is the Synod of Missouri, constituted in 1832, embracing 18 ministers, 13 of whom are, or have been, Missionaries of our Society. These, surely, are results, which the friends of Home Missions cannot contemplate without the liveliest emotions. Aid ontemplate without the liveliest emotions. as also been granted to a number of the churche n these states, by the Board of General Assembly; and there has General Assembly; and there has been, in the mean time, an encouraging advance in the number and evangelical character of ministers of some other denominations. The cause, the whole cause, has denominations. The cause, the whole cause, has been prospered in these states. But when I con-template the number of faithful mee, whom our Society has contributed to sustain on these fields, and the blessings which have crowned their labors, ny heart is overwhelmed. They are altogethe new, extraordinary, and unexpected. No churche in the land, according to their numbers, have share nore richly in the revivals, with which our countr is been blessed, for the last two years; and, per ups, at no former period has the state of the haps, at no former period has the rches been more interesting, and prosperous, this respect, than during the last everal of them there are revivals at the pre

GEORGIA AND THE MISSIONARIES

The Missionary Herald for the present month ontains a very full and lucid statement of the cours pursued by Messes. Worcester and Butler, and particularly of the circumstances that led to their elease; which we commend to the attention of any who may suppose that there has been any sacrifice of principle on their part, or any waiving of rights, not dictated by the most honorable views and feelings. It is worthy of remark, -and the fact ought prevent hasty censures, from any who may not be fully acquainted with the circumstances that while the missionaries have acted entirely on their own responsibility from the first, without direction or even advice from the Prudential Committee -however without a free interchange of views on all important questions,-and while the latter have acted with entire unanimity, it is not known that, at any stage of the business, the judgment of the Committee has differed from that of the mission aries. The missionaries did not accept pardon they made no aknowle Igements or concessions the price of freedom.

They have yielded, says the Herald, none a right to prosecute, unmolested, their labors amou the Cherokees; that their views of the constitutio aws, and treaties of the United States, under which laws, and treaties of the United States, under which they acted, were correct; that they were right in appealing from the decision of the court of Georgia to the Supreme Court; that they had a just claim to immediate and unconditional release from imprison-ment, in compliance with the decision and mandate of that Court; and that they might justly claim the further interposition of that Court for their deliver-ance according to the course of law.

ce according to the course of law.

Nor have they stopped short of accomplishing every object aimed at by them, which, in their view ould possibly be accomplished by them, even i hey should carry their suit to the utmost extremity The law, under which their labors had been inter rupted and their persons imprisoned, had been repealed, so that, by their discharge they are able without delay or fear of further molestation, to resume their missionary labors. The Supreme Court in giving an opinion in the case of the missionaries have incidentally, but fully and explicitly, given an administration of the missionaries have incidentally. pinion respecting the meaning of the treaties and two which have been made for protecting the ights of the Cherokees, sustaining them in all which they have claimed. Whether this unbappy pople will be reinstated in these rights, in contract with the opinion of the Court, will be may for further history to record. The Court, also deciding unequivocally, in the face of the country that the state of Georgia, had right and justice on their side contrary to the constitution and laws of the Union, have done all that the highest judicial tribunal in the nation could do to rescue their character from ignonation could do to rescue their character from igno-miny and reproach. In the present posture of our national affairs, it did not seem practicable to the missionaries, or to the Committee, to gain more. The ultimate result of this protracted and painful controversy, with prayerful and humble reliance on the wisdom of the divine administration, must be left with him, on whose hands the name of Zion is compassed, and who will cause all things to work to engraved, and who will cause all things to work to rether for good to those that love him

Colonization.

THE COLONIZATION SYSTEM, -NO. XI

To the Hon. A. H. EVERETT and the Rev. L. Bacon.

I omitted writing you last week in consequence I omitted writing you tast week in consequence of having been engaged in discussing the matter in mother form at the Lyceum in Salem. I mean by a public debate, for which our friends on the other ide of the question, particularly Messrs. Buffum and Garrison, have long been thirsting. We had a arge and intelligent assembly, including most of the volored people of Salem; we discussed the points of difference for two explaints, and the result was of difference for two evenings, and the result lecisive vote of the meeting in favor of the Colon

reently been given in the form of donations to the mount of upwards of one hundred dollars. To resume my sketch of the slave trade in this mutry. In 1803 South Carolina opened her ports country. In 1803 South Carolina opened her ports for the reception of slaves from Africa, agreeably to the provisions of the Constitution of the United States. In 1805 one of her members in Congress submitted a resolution censuring her conduct, and but for the inter-osition of Congress that repealed the act of 1804, which prohibited the intro of slaves into the territory of Louisiana, by an at the succeeding session of 1805, the ports of the Southern States would have been closed against the trade. This repeal was effected by the influence of the Northern and Eastern States, who from the immense amount of tonnage affoat, shared largely in the profits of this execrable traffic. Policy and And the spirit of the profits of this execulte traffic. Policy and Gospel. In the meaning the works, and the village now contains 1200 inhabitants.

And the spirit of the profits of this execulte that awayed the legant were the master principles Rhode Island furnished her full share. They sent to Carolina ships from Philadelphia, and they were obliging enough to send some from Boston." This commerce was carried on claudestinely after the abelition law of 1808, which made it piracy. As late as 1820 the Science, the Endymion and the Plattsburgh, all fitted out at New York, were seized by the officers of the U. S. government for a violation of its laws. Now, indeed, we have ceared from the foreign trade, but the fatal consequences of our common crimes—the domestic slave trade—has not Scasex, Co. N. J.—A correspondent in Sassex county, N. J. says; There has issen, during the S.; and principally by their agency here, and in the sprobation of several friends of iterature in this state. The young men were sent coased. It is still carried on to the disgrace of the A. H. M. In the county, N. J. says; There has issen, during the S.; and principally by their agency here, and in the

streams from its summit, and plays in the breeze of heaven, as if in mockery of the chains of the poo-slave; We cannot touch the matter in the slav states. The Constitution forbids it. State sov-ereignty forbids it.—the Laws—the Courts forbid it But the apathy of the people to slavery in the District of Columbia is unaccountable, for it is no guarded by the same formidable barriers. A decem colored man waited on me one morning apparent dejection of mind, said he was t raise money enough for the redemption of Hanson a slave attached to the estate of Gen. —— who had ly died, whose property had been sold at auc-und poor Hanson with the property. He was elligent religious slave, and as such had been in intelligent, religious slave, and as such he herished by his deceased master, between cherished by his deceased master, between whom and H. there had been a mutual attachment. He was then lying in jail at Alexandria. The slave ship was receiving her cargo in the Potomac!! and was to sail in a few days for New Orleans. The friends of the sufferer, members of the same church and Class, one of whom was a hired servant in my own family, despairing of his release, went down to Alexandria to bid him an affectionate and fina farmwell, but the isling degree cating the sympathics. farewell; but the jailer, deprecating the sympath They returned to Washington with even the wretched comfort of seeing the face their afflicted friend. The redemption could not effected. Hanson was forced on board the sl ship with the vilest of her cargo, but he never rea ed the place of his destination. The ocean receive the remains of the murdered slave! Remains the were, for he pined away to a skeleton, and died of broken heart! Ye avenging powers of heaven broken heart! Ye avenging powers of heaven shall your thunders sleep forever? When the "see light to testify against the oppressors and murdered of the humble and defenceless Africans!

When the President of the United States, th Heads of Departments, the Naval and Militar chiefs and subalterns, citizens, &c. marched with great pomp to the Capitol to celebrate the French Revolution of 1830, which dethroned Charles am gave the people Lierary, I saw at the same time another kind of procession marching in a different direction. It was that of "a gang of slaves," chain ed together and driven South to be sold like swine Must this forever be? Must the leading Represen Must this forever be: Must the cause the tative of Massachmetto in Congress, must be whas sat in the highest seat of honor in the national states. it impolitic, improper, perhaps even unconstitud, to touch this subject? J. N. Darforth, oston, March 1, 1833. Gen. Agent A. C. S.

BOSTON RECORDER. WEDNESDAY, MARCH 8, 1833.

TWENTY SIXTH OF FEBRUARY

The day was observed in this city, as mentioned n our last, by a public meeting in the Park-street Meetinghouse. It was a meeting of the Boston Young Men's Temperance Society, in which the Massachusetts Society and Boston Laboring Young Men's, Society united by invitation. Henry Edwards, Esq. one of the Vice Presidents, presided. After an anthem, "Wo unto them that tarry long at the wine," &c. (music by Mr. Zeuner), prayer by the Rev. Mr. Hague, and Mrs. Sigourney's Hymn for the occasion, an address was delivered by Asahel Huntington, Esq. of Salem, on Total Abstinence He was followed by William Ladd, Esq. of Maine, Rev. Baron Stow of this city, Mr. Ruggles Slack, who appeared as the representative of the Laboring Young Men's Temperance Society, and J. B. Flint, M.D. Dr. Flint proposed a resolution on the importance of Legislative measures in favor of temper Before the vote was taken, Hon W. B. Calhoun, Speaker of the House of Representatives, rose and moved an adjourment, that the subject might be more fully considered-supporting the motion by a few appropriate remarks. The meeting was accordingly adjourned to Tuesday evening, March 5,(just

o late to be noticed in this paper.) The assembly was large, and the meeting on great interest. A suggestion from Mr. Slack, that he ladies ought not to form connexions in marriage with those who use ardent spirit, was received with great applause.

In New York, the annual meeting of the city Tem erance Society was held the same evening, in the Charham-street chapel. The Hon. Samuel Stevens oresided. From the Report it appeared there is a Ward Temperance Society in each ward of the city. three other Temperance Societies, and 40 Temperance Associations connected with churches. whole number of members is between 15,000 and The meeting was addressed by Rev. Dr. Cox, H. Maxwell, Esq. and others.

The following gentlemen have been appointed elegates of the Connecticut Temperance Society, to attend the Temperance Convention at Philadelphia, May 26:

Jeremian Day, D. D. Freshoen of the Society, Hon. John Cotton Smith, L. L. D., Hon. David Daggett, L. L. D. Prof.Sillinan, Wilbur Fisk, D.D. Nath'l Hewett, D. D. and Daniel Frost, Jr. Esq. We are receiving from every quarter accounts of steresting and effective meetings on that day. In

many cases the additions to Temperance Societies were very large. Proceedings at Washington.

A Temperance meeting was held at the Capitol acted as Secretary. The meeting was addressed by Mr. Cass, Rev. Dr. Edwards, and the Hon. Messrs. Cook, Condict, Frelinghuysen, Briggs, Stewart, Wilkins, Reed, and Tipton. The National Intelligencer remarks that there has probably never been a temperance meeting in the U.S. of equal interest, more calculated to advance the cause. Mr Grundy proposed a subscription to obtain the necessary means for publishing the proceedings. They will soon appear at length in a pamphlet, together with an account of the

Congressional Temperance Society. formed on the 26th. The meeting for this purpos was held in the Senate Chamber. The Hon, Wiliam Wilkins, Senator from Pennsylvania, was calretary of the Senate, appointed Secretary. After prayer by the Rev. John Proudfit, a constitution on the plan of entire abstinence from the use of ardent spirit and the traffic in it, was adopted and signed by numbers of both Houses of Congress. All members of Congress, andall who have been members, officers of the U. S. Government, Heads of Departments. officers of Army and Navy, who practically adopt the principles of the Society, may become members Officers were elected as follows:

Hon. Lewis Cass, Secretary of War, President. Hon. Samuel Bell, N. H. Hon. Gideon Tomlinson, Conn. Hon. James Reed, Mass. Hon. Daniel Wardwell, N. Y. Hon. Lewis Condict. N. J. Hon. William Wilkins, Penn. Hon. Thomas Ewing, Ohio, Vice Presidents Hon. Thomas Ewing, Ohio,
Hon. Felix Grundy, Tenn.
Hon. John Tipton, Indiana, and
Hon. James Wayne, Georgia,
Hon. Walter Lowrie, Secretary.
Hon. Elisha Whittlesey, Ohio, Treasurer. Hon. Wm. W, Ellsworth, Conn. Audito Hon. Theodore Frelinghuysen, N. J. | Hon. Arnold Naudain, Delaware, Executive Hon. John Blair, Tenn Hon. George N. Briggs, Mass. and Hon. Elutheros Cooke, Ohio.

CRONSTADT .- About 10,000 British and Amerian sailors visit Cronstadt annually. During the last year Mr. Knill, of St. Petersburg, visited that productive of delightful effects. Mr. K. has made efforts to procure a large supply of books and tracts. in the hope of being able to do much more there during the next shipping season.

LEGISLATIVE COMMISSIONS.

ners to investigat aportant public interests has long been practised by the British Parliament with the best results. such subjects as Education, Pauperism, the Sabbath, Slavery, &c., cannot be legislated upon as intelligently as they should be, without more extensive nquiry and more systematic and authoritative investigation than they are likely to receive from individuals or from an ordinary committee during the sessions of Parliament. In a few instances the same plan has been adopted in this country. Last year a Commission on Pauperism was appointed by our own Legislature; and their Report, though very imperfect, is one of the best documents on the subject that has ever appeared in the United States. It shows what might easily be done to supply our Legislators with the necessary data, on that and similar subjects.

It has been already mentioned that a proposal to

appoint a similar Commission to investigate the general subject of intemperance, the license laws, &c., day after he received the order he seem was rejected in our House of Representatives by a large majority. The grounds of that vote we have never seen explained. The lovers of ardent spirit away were, that disorders had been creat and all interested in keeping up the grog-shops in their present number and character, are of course well satisfied with the pernicious and disgraceful and the necessity of finishing his course law of last year; and do not wish to see the slumber of the eir fellow citizens disturbed by the disclosures to which the appointment of such a Comssion would lead. But can it be that a majority of P. to a town or village in the north of P our Legislators are governed by such motives? Can here he found all in a state of spiritual d it be that the intelligent and conscientious freemen of Massachusetts are represented by men so anxious to perpetuate the vices and sufferings connected with ces more discouraging, as he had been intemperance, as to shun an investigation into their three years almost without bearing any auses and the means of removing them? The sub- to short-sighted mortals appeared a bar ject was recommended to the Legislature by the Governor, with reference to surely the enemy has prevailed. But no: that awful visitation, which, last year, in many own dear Lord who suffered for wise and parts of our country, was so evidently and imressively connected with spirit-drinking. His Excellency regarded it as a visitation of Divine Provi- fully show: dence calculated to impress upon us important truths. It is not thought by the House of Representatives worth the while to inquire whether anything gin to give him entrance into their hearts, may be learnt from it or not, or whether any measres can be taken to protect the state from the desolations of such a scourge in future!

LICENSES AND LOTTERIES.

An inquiry is suggested. The laws against Lotries impose penalties on the framers, and managers, and dealers. The buyers of tickets are not unished. The loss of property, and the injury to neir principles and habits—the suffering and crime and disgrace into which they are led, are thought to ed. be punishment enough. The plotter of the mischief: from the thraldom of the devil. You may the tempter and betrayer; he that cherishes the passion for gambling for his own emolument, and lives on the vice, poverty, and wretchedness, that he has himself created—HE is the man on whom, and justly, falls the penalty of the law.

But how is it with an evil of kindred characterith another class of seducers and harpies, who live when he discovered something of the work by the vices they create-how is it with the dealer Spirit, and satan at the same time beginning in ardent spirits? The law licenses and protects HM, and punishes his victim!

Why is this distinction? Is there anything in the ature of the two evils to justify it? What? Is it but the victims of the licensed dram-seller are not weeks since he wished to prove I was an entiupelled to buy-that the steps in their pathway to in which also he did not succeed. God has i ruin are all taken freely and voluntarily? So it was infinite mercy been pleased to grant me a with Ackers. Is it that a man may possibly buy and degree of humility when engaged in dispute drink ardent spirits without ruining his fortune, his kind, and I have greatly felt his presence. constitution, and his soul? So may Lottery tickets car has two sons at the U. University. One bought without leading to these consequences. The peril is about as great in one case as in the other; in both, imminent. But it is said perhaps, that examined by them. Last summer they pirit-selling may be so conducted as to do good without any of the evils mentioned,-the good or evil results depending entirely on buyers. And may brother. On returning to the University they not the same be said of Lotteries with at least as the other Professors believe there were ent much reason? May not the friends of some good and sectarians, &c. in this place, of all of w object-honest and honorable men, in independent was the cause; and that my brother had followed rcumstances—unite to accomplish it by means of a lottery among themselves-and may it not be so vinity; and at his examination, after going the managed that no money shall be lost by it, or applied the essay he had written, one Professor told to an object which the contributer would not choose to aid to that amount,-and so that, if any bad quite practical; there are however s passions are awakened, or any vicious propensities bordering on enthusiasm; I would therefore cherished, it shall be the fault of those who indulge you in your youth, not to suffer religion to to them? It is a sufficient answer in either case, that deep a root; there is time for that yet, when you the traffic never exists, and, as long as men are de- older?" This was said publicly in the prese prayed, never can exist, without the evils that now the students. The Professors have in their attend it. And besides, it would be no difficult mar- also warned the students of theology against the ter to prove-indeed it has been already proved a thusiasm observable in some congregations. thousand times over, that spirit from the dram-shop does evil, evil only and continually.

one case, the tempter, and in the other the victim? engaged in his cause. I have had experience It will not always be so. Lottery offices are now doing no harm. Here is a young minister who licensed in some parts of our country; they were been told both by young and old, learned and it once licensed in Massachusetts. The license system, rate, to beware of me. But this very circum on Sunday evening (the 24th). Mr. Secretary Cass | with respect to them, has been abolished for reasons | induced him to examine into the matter and to presided, and the Hon. John Blair of Tennessee that apply with all their force to dram-shops; and certain who I was, and now he begins to be a instead of a license fee we have a fine. That traffic witness for Jesus Christ. Thanks be to God. has been out-lawed. Why shall not the other meet devil has lost many a servant, many a faithful st with the same fate?

SWEDEN AND FINLAND.

orwarded by Mr. Ropes. It was prepared by a friend of the masters, two have lately been converted his. The name of the eloquent and faithful minister (Mr. congregation, also several females. Amongst M.) is Malmburg. The opinion of Dr. Paterson respect- peasantry there are minety who I know to a cer ing the prospects of religion in Sweden, &c. mentioned in ty seek Jesus in earnest; and many there are our last, will be remembered: and this paper abundantly halt between two opinions. May God also reproves that the hopes cherished by him are not without them. Besides these, many belonging to ad foundation:

Churches in P. was during the summer of 1829 that, besides my ordinary preaching, I must led to the chair, and the Hon. Walter Lowrie, Sec- obliged to remove for the benefit of his health to a twice a year in eight different churches, scaport; and as no one could be found to replace to this parish; for my patron is Vicar over all im while absent, an order was despatched to the churches, although each church has its own University of U.s repuesting that a student belong- The sermons I have preached in this v ing to the 1st class might be sent .- M. a youth about been attended with a blessing, for many have 19 years of age, being one of the first in the University, was appointed. Besides the dead languages he was only acquaint-

ed with the Swedish and Finnish (in which two lan- an eye of dislike. They think I seek my own guages he preached); the first of these is spoken by or. Several of them would very readily ac very few in P. and the latter with a very few exceptions only by the lower classes. This circumstance, I believe, induced him to study German, of which overrule all for his glory.-Pray for me! You ha in a month or two he acquired a tolerable knowledge. About this time in the providence of God he was ter." prought into contact with some pious Germans who lent him a sermon written by Lindel (I think). This sermon by the teaching of the Spirit of God convinced him he was a poor, helpless sinner, under the righteous condemnation of the Almighty, and that his only hope of mercy was in Christ. From this time he commenced employing his wonderful gift of speech and every other gift, not to exalt himself as hitherto, but to exalt Jesus his Redeemer.

We have felt our hearts drawn out to God for the abundance of grace bestowed on this dear young man; when travelling with him he has occasionally remained for two or three hours unconscious of all around,-absorbed in boly meditation-holding communion with his long-neglected Saviour. At other port saveral times, preaching, and distributing books times he would stop the coach, and out of the winnd tracts. Mr. Ropes speaks of these labors as dow where a number of peasants had collected preach to them the Gospel .-- Although we understood not what he said, yet his energetic, earnest, "Upsal, in Sweden, we suppose, where there were in 1829, brary to the Commonwealth and to the University

supplicating tone of voice, and the team of his auditors, spoke more to our hearts most eloquent discourse in our own lang have done, if addressed by one less des

ing his Saviour. As the minister whose situation be not recover speedily, M. (now becomes the Bishop &c. for his Master's sake), w lowed to preach, but not extemporarily, rather a trial, yet he did not feel discor

had frequent proofs that he had not labe About five months after he was first Christ he received an order immediately the University. This appeared to star the time. Christ had never perhaps been in these languages in P. and now that flocked to hear him and some were eml truth, he is rent away,-his flock left without a shepherd. Efforts were made mission for him to remain, but without eff ly resigned; willing either to go or stay church where he preached,-alluding to the stance of some pews being broken down by the at the University.

After remaining 6 months at the Uni was ordained and sent more than a 1000 n although he did find one pious man, a n this very circumstance seemed to render attention of the ness indeed, and unbelief was ready purposes the enemy to appear to triumal son, as the following extracts from his le

"The church of Christ spreads. God's is no longer on the waters only. Poor sing now more than a year, that I have procl Word of God to this congregation. God has sed my labors in such an abundant manue can do no less than fall down and be fille amazement for his unspeakable mercy. The ber of converts, however, in my congreg not so great this year, as in another of which L. is the minister. He has been preaching years without finding many awakenings; there have been so many as can hardly be Hundreds have this summer been his roaring. He has no longer rest, but a every thing to occasion my fall."

" My Vicar in this place is much res share in his affections on account of my g his love to me was changed. Many a tim been obliged to argue with him on spiri jects. On one occasion he told me, sectarian." I proved this to be impossible Professor of Theology, and the other minis Seminary; and candidates for holy orders home, where they beheld my walk and thee my preaching: they then got acquainted w my example. This my brother is a student ' Mr. - you have handled the subject we the Lord have mercy on us! These blaspl do no hurt if God will prosper his cause, for w Why, then, we ask, should the law punish, in ever we may think, or say, or do-we know w and we hope the number is still increasing. M God for Jesus sake grant this! Such evil is s of us as is hardly conceivable. Both maste The following very interesting paper is among those peasants frequenty speak of the new belief. congregations, but who go to my church, ha A minister belonging to one of the Lutheran converted. The agreement made with me for his unspeakable mercy to me. But this circumstance makes other ministers look on me

> LIBRARY OF HARVARD UNIVERSITY .- Mr. Qu ev's argument for a Legislative grant to enable Corporation of Harvard University to erect a proof building for their library, is, we think, en conclusive. The Library is invaluable. It largest on the continent, and in the departs American history, geography, statistics, and tics, it so much surpasses any other in the that its loss would be absolutely irreparable. in danger. It is exposed by the fires neces kept within the building, and by thirty fires in Ho lis Hall, which approaches within six feet of it. present location restricts its increase and its us ness. The University holds no funds that ca used for erecting the proposed building, without

at the Consistory, but have not ventured, not

able to bring any thing to my charge. May

no idea how dreadfully the devil assaults a mit

jury to interests that certainly ought not to suffer It is the property of the state, and ought to be preserved as such. Mr. Quincy goes a little too is in regard to the comparative importance of the Li-

fact the main See " Consider rard Univers f that Semi

The Third a ncinnati Lan ands of the ins very gratifying and aid furnish nary edifice of for ses for Profes ler the direct liggs, since Nov ical Literature office in the spri Rev. N. H. homas D. Mite try; and E. White he plan of furnis ent, furnished fro nd with all the v fee is used, and 1.00 a week .- E re been to a co

der states who e est, as affordi alifying them The annual exper nce of 40 weeks.

The manual lab rs per week. 50 ts; 28 of the b n regularly trai making for the second. of the stude during vacation ragraph or tw

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ance in that part of o TRUE REVIVALS IN F St. George's, De that the intervals i intervals of de ing the church a d made a similar adva with reference to the would be prope there from Dec. ch being " still m This is a very gratifying view tated by the la

iries. sorry the Philad ut being captio e present state ays on certain party bearing and TEL FLAGS, -In a tr

and published ! or four Bethel the services b

IN RUSSIAN. - TW -an Archbish ised to translat Unconverted.

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ARED B. WATERRED A Quarterly meeti

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M. (now become of his Master's sake), was after he was first bron either to go or stay as his

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rders had been created ng to the ing broken down by the ent more than a 1000 mile state of spiritual death; out bearing any fruits als appeared a he

ief was ready to sug prevailed. But no; it we

ffered for wise and

appear to triumph for spreads. God's 8 ers only. Poor sing e into their hearts. that I have proclain an abundant manner down and be filled akable mercy. The er, in my congregat in another of which

devil. You may easily longer rest, but my fall,"

At first, I had a h ecount of my gifts. ing of the work of e time beginning to d. Many a time I ho him on spiritual s he told me, " You ar s to be impossible. A reed. God has in ed to grant me a wond engaged in disputes dita felt his presence. M. V U. University. One of d the other minister s for holy orders me summer they sper got acquainted with m ve there were enth ther is a student of tion, after going through ed the subject well: iti wever some express suffer religion to take to for that yet, when you gd of theology against the enne congregations. May us! These blasphemies ex

osper his cause, for what-, or do-we know we are n young minister who has and old, learned and illing at this very circumstance into the matter and to asw he begins to be a good Thanks be to God, the ant, many a faithful slave, r is still increasing. May t this! Such evil is spoken vable. Both masters and of the new belief. Among tely been converted in my al females. Amongst the who I know to a certainand many there are who May God also reclaim belonging to adjacent to my church, have been nt made with me is such preaching, I must preach ent churches, belonging on is Vicar over all these rch has its own paster. ached in this way have ng, for many have been ions. Praise the Lord to me. But this very

> NIVERSITY .- Mr. Quintive grant to enable the versity to erect a fire ry, is, we think, entirely invaluable. It is the in the department of y, statistics, and poli-y other in the world ely irreparable. It is the fires necessarily by thirty fires in Holithin six feet of it. In ucrease and its usefulo funds that can be building, without inought not to suffer. y goes a little too far portance of the Liand to the University

ministers look on me with hink I seek my own honvery readily accuse me not ventured, not being my charge. May God Pray for me! You have devil assaults a minis-

considered as a distinct interest; bu; this does not affect the main argument. We hope he will succeed. See "Considerations relative to the Library of Harvard University, &c. by Josiah Quincy, President of that Seminary."

The Third annual Report of the Trustees of the Cincinnati Lane Seminary is just published. The funds of the institution are represented to be in a very gratifying state. Permanent foundations for three theological Professorships have been secured, and aid furnished for other purposes has enabled he committee to engage in the erection of a semipary edifice of four stories, 100 feet by 40, and two ouses for Professors. An organized class of theological students have been pursuing their studies under the direction of Dr. Beecher and Professor Biggs, since November last. Mr. Stowe, it is said, has accepted the appointment of Professor of Biboffice in the spring. The other instructors are, Rev. N. H. Fulsom, Professor of Languages; omas D. Mitchell, M. D. Professor of Chemisand E. Whitney, A. M. Teacher in the Engish Department. The Seminary building is upon he plan of furnishing each student with a private

The commons table has been, to a great exent furnished from the farm, with milk and butter, we doubt the expediency of argong upon the annual with all the vegetables necessary. No tea or of our readers, the subject mentioned by "Juvenis," any de and economical, so that board is furnished at we been to a considerable extent successful. - The astitution is recommended to young men from the der states who expect to spend their lives at the

The annual expenses of a student in the theoloadded for tuition.

The manual labor system has been successfuly a regularly trained mechanics, 12 1-2 cents an Bible? making for 40 weeks for the first class \$35,20 the second, \$54,80-and for the third \$80. of the students have also earned from \$40 to ring vacation. On this topic we must quote graph or two from the Report: committee have great satisfaction in being

all would be effected towards putting down the spirit of sect among Christians. If the object is ever attained, it will be by directing attention to the points of union rather than to those of disagreement. At the commencement of a revival the remarkable union of all true Christians is often noticed. It is because thought and feeling are excited and centered on points in which they all agree,—on the influence of this system, mental lassitude is lam if ever known; that good health and a good astitution, are rarely if ever injured; that constitution under which manufactures can be protected towards putting down the spirit of sect among Christians. If the object is ever attained, it will be by directing attention to the points of union rather than to those of disagreement. At the commencement of a revival the remarkable union of all true Christians is often noticed. It is because thought and feeling are excited and centered on points in which they all agree,—on truths most intimately connected with the salvation of souls, truths of inconceivably greater importance than any in respect to which they differ. As long as all minds and hearts are engrossed as they ought to be by these, the union continues. But when the Christian system becomes distorted by the elevation of some unessential point to the seat of power, the principle of union—the only true Christian is often noticed. It is because thought and feeling are excited and centered on points in which they all agree,—on truths most intimately connected with the salvation of souls, truths of inconceivably greater importance than any in respect to which they differ. As long as all minds and hearts are engrossed as they ought to be by these, the union continues. But when the Christian size of protection, and in most cases would continue to be. It was the last Will and Testament of Congress, rather than a law. In the very ground that it has been sufficient as a protection, and in most cases would continue to be. It was the last Will and Testament of Congress, rather t without exercise, have been built up and es-ed; that this system, with temperance, is a ign antidote against dispepsia and hypochon-vith all their innumerable and indescribable that it annihilates the fear of future toil, self-and dependence; secures to them the practi-owledge and benefits of agricultural and me-

al employments; gives them familiar access important influence over, that great class of ess men, of which the world is principally minorant influence over, that great class of the communication, which the world is principally sid; equalizes and extends the advantages of an and lays deep and broad the foundations blicanism: promotes the advancement of at piety, by connecting diligence in business them will appear in our next. rency of spirit, and by giving countenance ploded maxim, 'that if any man will not ither shall he eat;' and will bless the church vidence of what may be ive, energetic, and labori-he hope that the day may y young men of active, energetic, and labori bits: and inspires the hope that the day may far distant when by the increasing improve but the conduction of the cond on the pecuniary results above mention

TO CORRESPONDENTS.

The paper of our esteemed correspondent B. L. S. has not appeared, and is laid aside for the present, because we do not think it can be of any use to bring the subject of it before our readers just now. The relation between Unitarian professions of liberality, &c. and their conduct, is pret ty well understood; and although the contrast not only provokes comment but must often be not a little trying to those who are labo-ing in the service of truth, we do not see that any thing more can be done directly, to much advantage, towards ridding the community of such an evil. When it has become known as among the fruits of Unitarianism, it is enough. The tree, as long as it lives and flourishes, will of course produce it, whatever we may do. Those who are disposed to hear, have already been point ed to that fruit and warned of the tree that bears it; and to save others, it is necessary to aim at the very root of the tree itself.-We shall keep the paper, however, to be used hereafter should circumstances seem to require it.

W.'s benevolent project would have to encounter ical Literature and will enter on the duties of his great many difficulties which probably never occurred to

> - 's suggestions about parental catechising are founded, we should hope, on a mistake about facts. It may posibly be that many parents neglect their duty to their child-ren because the Sabbath School teacher does so much. But are not the cases far more numerous in which Sabbath School instruction leads parents to devote more attention to the subject? The latter ought to be the case.

further at present.

and economical, so that notate is suitable Library We are afraid the difficulties mentioned by 00 a week.—Efforts to provide a suitable Library tor" must be among his trials as long as he shall continue in the service. Well for him, if instead of injuring his temper or cooling his zeal, they shall improve both. For older states who expect to spend their lives at the West, as affording some special advantages for qualifying them for the duties of a western elergytonian. own selfish feelings and unchristian conduct. Pray what al department are estimated at \$60, for a resi- has the Rev. Mr. A.'s seal, behind which Mr. B. attempts ace of 40 weeks. In the literary department \$20 to hide himself when called upon to obey the command of his ascending Lord by giving something to extend the knowledge of the Gospel-what has the said seal to do sued. The students labor, on an average, 16 with the said Mr. B.'s duty to the heather? "Honor the rs per week. 50 of the heat farmers earned 51-2 Lord with thy substance—provided that the appendages to Lord with thy substance—provided that the appendages to 28 of the best mechanics, 8 1-2 cents; and Mr. A.'s watch are just right!"-does Mr. B. so read his

E. A.—M. H. and some other correspondents have sent us verses that have too little that is poetical in them. Were we to publish "Sunphemis" paper, and add our best efforts to his in the same mode of attack, for weeks and months together, we do not suppose that anything at individual condition, we could not be more all would be effected towards putting down the spirit of sect among Christians. If the object is ever attained, it

The Senator from Kentucky says there are other parts of

throned which all real Christians embrace and love.

As the article commented upon by P. has not appeared in the Recorder, we do not think it necessary to publish

them will appear in our next.

A "Scholar" should learn to ascertain what a question is before he attempts to answer it publicity. The "Tenchneither shall he eat;' and will bless the church increasing numbers of ministers of such and physical energy, as will fit them to enhardness as good soldiers of Jesus Christ, arry the gospel to all who dwell on the earth, augh numbers of the lads of the institution, there not accustomed or disposed to habits of y, have carned not more than from one to four per hour anal of course will not expect the state of Scholer' thinks they should not leave Bible Classes. men and Ladies in this city, especially professors of reli-gion, to go into Bible Classes instead of Sabbath Schools hour, and of course will not expect the and enter Sabbath Schools as Teachers, till they are qualnour, and of course with one expect the properties of the pecuniary results before us; yet the above gives cheering evidence of what may be the properties of the properties o Teacher's question, if we understand the matter, was occasigned by the fact that teachers have left their classes in Sabbath Schools to join Bible Classes. It deserves serious and success of manual labor institutions, the consideration. Possibly some plan may be devised, which of self-education shall be placed in the hands shall enable those who wish, to attend both. Is the Sabshall enable those who wish, to attend both. Is the Sab-

CONGRESS

ers, illustrative of the enterprise, the self-the spirit of these young men. Two of the of the Oneida Manual Labor Institution, fork, wishing to enter this theological school The Tariff.

before edjearment. The Tard Elli was infinite the Section of Section 1 and the Particular of the section 1 and the Secti

ought to be broken because it was made under undue influ-ence; but he could not help thinking that fear had some effect in it. If there had been no Ordinance in South

ence; but he could not help thinking that feur had some effect in it. If there had been no Ordinance in South Carolina, this devise would not have been made.

Having finished his remarks upon the general principles of the bill, he passed to its details. Some of them he said were impracticable.

The operation of the bill as a measure of Finance, was very doubtful and objectionable. Many were of opinion that it would increase revenue, and no one had expressed the opinion that it would increase revenue, and no one had expressed the opinion that it would reduce revenue. A great many articles now highly protected, such as ready made clothing, boots and shoes, manufacturers of tin, iron and brass which were now imported to but a small extent, would, as soon as the duty comes down to 20 per cent.afford a very large revenue. At the same time all the mannal labor of the country would be paralyzed. It was not only the "rich, greedy and reckless corporations," whose interests were assailed but the poor and industrious handicraftsman in every part of the country.—The importation of foreign spirits which the bill encouraged, would be productive of a large revenue. He then went on to show that the Bill would entirely prostrate the cotton printing basiness. Not a yard of cottons prostrate the cotton printing business. Not a yard of cot-ton could ever be printed under this bill. In support of this opinion he read some statements respecting the Lowell

The Foreign of the contingence o

pressed a determination to consider their own faith and that of the public pledged to the continuance of the system. As to the home valuation, Mr. Webster and Mr. Wright proved it to be inexpedient, unconstitutional, impossible and absard:—to all which Mr. Clay replied,—"then what fear is there that Congress nine years hence will undertake to apply the principle? Shall we leave open this agitating question, through distrust in the intelligence of our successors in 1842? Shall we refuse to extending the the flames which threaten to cousinue us now, because they may break out again nine years hence?".—This reasoning is deemed quite satisfactory, to day,—but such it was not considered yesterday.

[Journal of Commerce.

MASSACHUSETTS LEGISLATURE.

Report on Lotteries. An abstract of the bill reported by the Committee the House on Lotteries was published in our last. We now invite attention to a few paragraphs from the Report, in

which the principles and objects of that Bill are explained:

The records of the British Parliament will manifest that surly in the present century the subject engaged the attention of that body. Lotteries in England were then on the same feeting that they now are in France. The government held them in its own hands, and farmed them out uncler the supervision of managers appointed under their own authority. It appears from the annual budgets of the ministry, previous to 1823, that the State derived a large income from this source. For a series of years, this smell of raising a revenue had been reprobated, and frequent petitions against Lotteries had been presented to quent petitions against Lotteries had been presented to Parliament. After the invention of Savings' Banks, it was prostrate the cotton printing business. Not a yard of cotton could ever be printed under this bill. In support of this opinion he read some statements respecting the Lowell establishments.

Mr. Webster proceeded to examine the effect of the bill spon the Southern and Northern States, and came to the conclusion that it would be productive of no permanent adjustment of the question. His own plan as suggested in his resolutions, for reducing the revenue to the wants of the government, and preserving, as far as consisient with that object, the policy of protection, he placed in strong contrast with the measure under discussion, which, as he believed, would destroy the protected interests, without effecting any one good object.

Mr. Clay rose in reply. He said that being anxious that this bill should pass, and pass this day, he should make but very few remarks. It had long been his pride and pleasure to act with the honorable gentleman from Massachusetts. He had found him able, enlightened, and patriotic, and knew his notives of action to be of the most contrast of the contrasting of this scene vears since the Congress of the United States, convinced of the evils resulting from the authorizing of the scene of Savings and in the way of their success, was the temptation believed, was the thouse of Commons that they should be entirely abolished. This motion was resisted by the Chancellor of the Exchequer, mainly on the ground that the state of the finances would not admit of the closing of this source of revenue. Public opinion, however, became so strong, that in 1823, as appears from the Parliamentary between the closing of this source of revenue. Public opinion, however, became so strong, that in 1823, as appears from the closing of this source of revenue. Public opinion, however, became so strong, that in 1823, as appears from the Parliamentary bender the closing of this source of revenue. Public opinion, however, became so strong, that in 1823, as appears from the closing of this source of revenue. Public opinion, discovered that the great impediment in the way of

the Judges of the Sup eme Court of the United States Very few of our most prosperous and enterprising more chants can count upon such an aggregate of annual profi-lf the penalties were doubled, the lottery dealer would still run the hazard, and continue in defiance of laws, and coarts, and prosecuting attorneys, to follow a gainful occupation.

The recognition in public documents of this and other states, of the truth that dealing in Lottery tickets cannot be entirely suppressed in any one part of the counis one good step towards relieving us of the evil. Is it right for Rhode Island, or Connecticut, or New York, or any more distant state, to inflict such a curse on Mas sachasetts, in the face of our repeated, public, official protestations? Such protestations will be attended to; they will lead to consideration, and in the end to action. We cannot believe that our country is much longer to tolerate an abomination that has been put down in Great Britain and deneanced in France, as immoral and ruinous; and that has already been suppressed for the same reasons in several of our own states. The states are so connected with each other, that demoralizing legislation in one must be felt in a greater or less degree throughout the whole, and on the contrary, any advance made by the uthorities of any single state towards repressing public evils, is a national benefit. Legislators should remember this. Though not, it may be, in Congress, they are in an important sense acting for their whole country.

Warren Bridge .- The special Committee of the House on this subject have made a detailed report in which they come to the conclusion that "the proprietors of the Warren Bridge have been reimbursed, the money by them expended in and about the building said bridge and other necessary expenses, with five per e ent interest Commonwealth has acquired an absolute property in said bridge, and is entitled to the possession thereof."

Among the subjects before the House is a Memorial praying for an investigation into the proceedings of the Grand Ledge of Massachusetts.

The Resolve to amend the Third Article of the Bill of

Feb. 18th. Insured.

Last Wednesday evening, in the Bowdoin Street Church
Mr. Mison, with his pupils, gave another of those charming concerts, similar to these given last year in behalf of
infant and Sabbath schools, to a very large and delighted
audience: the proceeds of which are to be appropriated to
the purposes of musical education.

In this city, Mr. Nathaniel Seaver, to Miss Ann Z. Codman. In Salem, Mr. William Feckham, to Miss Eydia Ann Feater. In Lowell, Mr. William W. V. Veyana, Ito-Mass Stank Amanda, oughter of the late Major Samuel Treat, of this city. In Derry, N. E. 14th inst. by the Rev. E. L. Parker, Rev. ohn R. Adams, of Londonderry, to Miss Mary Ann MacGregor of Derry.

In Weathersfield, Vt. D. Everett Wheeler, Esq. of New-York,
to West Elizabeth B. dayahter of the Hop. William Jarvis.

n this city, on Thursday, Mrs. Scather, widow of the late Mr ed 42. * Inst. Mr. Robert W. Macnair, 32. Mrs. Maria wife of Mr. Joshua Gilson, 32-Mr

sq. 79. nn, Mes. Olive, wife of Mr. James Collins. estborough, on Sunday isst, Mr. John Rogers, of Newton

18 Salem, Mr. William Smith, 44; Mr. Harrison Parmalee, for nerly of Claremont, N. H. 20.

h Mount Vornon, N. H. Calvin Stevens, Esq. a revolutionary soldier, St.

TUST PUBLISHED by the Mass. S. S. Society, and for sale at their Depositors, No. 24 Corubill,
PLEA FOR THE HEATHEN: or Heathenism, Ancient and THE LITTLE OSAGE CAPTIVE, by E. Cornelius-2d Edi-

on, nuch improved,
MY TEACHER.
MY TEACHER.
PROSPECTIVE MISSIONS IN CHINA.
MEMOR OF JANE JUD-ON, a Sunday Scholar—a true Hiscry, from the Landon Edition, with a Cath,
MEMOR OF HANNAH B. GOOM, who died in Campton,
MEMOR OF HANNAH B. GOOM, who died in Campton, . II. aged 7 years. MEMOIR OF FELIX NEFF, Pastor of the High Alps, abridgwill sale and the Mark S. S. Society.

THE SABBATH SCHOOL VISITEB, Pablished Monthly, by the Mass. S. Society, at 30 cents per annum. Each Number will contain 24 pages 12mo. and one or more cuts.

March 6. C. C. DEAN, Ag. nt.

NEW BOOKS.

NEW BOOKS.

LOR Sale by FERRINS & MARVIN, 114 Washington streets

Wilson on Unitaria Government. The Primitive Government of Christian Churches. Also, Educated Considerations
By James P. Wilson, D. D. Late Paster of the 1st Presbyteria
Church, Philadelphia. To which is prefixed, the sermon preached on the occasion of the death of the author. By Rev. Thomas on the occasion of the death of the author. By Rev. Thomas, Skinner, D. D.
OWEN ON SPIRITUAL MINDEDNESS. The Grace and of being Spiritually Minded, declared and practicing of being Spiritually Minded, declared and practicing of the declared of the received of Oxford. Abridged by Ebenezer Porter, D. D. Prent of the Theological Seminary, Andover. Just received.

NEW BOOKS.

LEGANT ENGLISH BIBLES. Just received by WILLIAM

NEW BOOKS.

POETRY.

THE TRAVELLER'S EVENING SONG.

BY MRS. HEMANS. Father guide me! Day declines,
4tollow winds are in the pines;
Darkly waves each guant bough
O'er the sky's last crimson glow;
Hush'd is now the convent's bell,
Which erewhile with breezy swell
From the nergle mountains bose From the purple mountain Greeting to the sun-set shore.
Now the sailor's vesper hymn
Dies away.
Father! in the forest dim
Be my stay!

In the low and shivering thrill Of the leaves that late hung still; In the dull and muffled tone Of the sea-wave's distant moan; In the deep tints of the sky, here are signs of tempest nigh. Ominous, with sullen sound, Falls the closing dusk around. Father! through the storm and shade

Oh! be Thou the lone one's aid-Save thy child

Many a swift and sounding plame Homewards, through the boding gloom, O'er my way hath flitted fast, Since the farewell susbeam pass'd From the chesnut's ruddy bark; And the pool's now low and dark, Where the wakening night winds sigh Through the long reeds mournfully. Homeward, homeward, all things haste rd, homeward, God of might! Shield the hom

Be has light:
'In his distant cradle-nest,
Now my habe is laid to rest;
Benutiful his slumber seems
With a glow of heavenly dreams;
Beautiful, o'er that bright sleep,

Beautial, o'er inta origin sieep,
Hang soft eyes of fondness deep,
Where his mother bends to pray,
For the loved and far away.—
Father! guard that household bower,
Hear that prayer!
Back, through thine all-guiding power
Lead me there!

Darker, wilder, grews the night-Not a star sends quivering light Through the massy arch of shade By the stern old forest made. ou! to whose unslumbering eyes All my pathway open lies, By thy Son, who knew distress In the lonely wilderness, Where no roof to that blest head

Shelter gave—
Father! through the time of dread,
Save, oh! save!

Education.

For the Boston Recorder. EDUCATION.

MR. EDITOR .- The first point of difference beween your correspondent and myself on the subject a debate is, in regard to the relative amount of atin debate is, in regard to the relative amount of attention bestowed on each of its three great departments,—physical, mental and moral. He supposes, if I mistake not, that while in comparison of their absolute importance, all thesethree great branches are unaccountably neglected, yet considered relatively, "moral education is regarded nearly as much as mental, and physical education, much more than both the other branches." For myself, I agree with him that considered o'notately, the three are unreasonably neglected: but dissent from the opinion that either moral or physical education is regarded more than mental.

mental.

But we are not yet prepared to proceed. I am as anxious as Philonius to define my terms in the first

place. He says; 4 Physical Education consists in what-

He says; "Prysical Education consists in whatever is done with the design or tendency to preserve and improve the health, strength, growth and beauty of the body, in its progress to maturity."

My opinion is that all agents which exert any the least influence on the growth, health, strength or beauty of the body whether material or immaterial, are instruents of Physical Education. Whether, there is design as not, appeared one of ne course. there is design or not, appears to me of no consequence in the present point of view, for whether bese influences are accidental or intended, they must trapears to me, have a tendency to promote or re-tard the perfection of the body. The following de-finition would therefore suit my views rather better

ly eat, drink, sleep, &c. ad libitum like a brute, the physical frame will be uiserably imperfect, probably diseased and possibly ruined—or if it should not be entirely ruined in the individual, the stock would

rapidly degenerate.

Philonius says; "Mental Education consists in whatever is done with the design or tendency to increase the knowledge, to improve the faculties, to correct and form the habits of the infant and juve-

I say, briefly, that Mental Education comprises all fluences upon the mind or intellect, whether material immaterial.

Philomius-says that, "Moral Education consists in whatever is done with the design or tendency to restrain, counteract or cure the foolishness bound up in the heart of a child, to improve his morals, to renovate the heart, to raise his Christian character, to prepare him for the highest degrees of usefulness and glory."

I have expressed my view of Moral Education "thus;—Moral education embraces all natural influences upon the soul;—and in a certain sense, all influences upon the soul;—and in a certain sense, all influences upon the soul;—and in a certain sense, all influences whatever.

The remarks which followed the above definition of Physical Education will apply, with nearly equal force, to the two latter great branches or departments, with one exception. While mental and moral progress, like physical, are subject to the agency or control both of material and immaterial influences, the latter, under certain circumstances and conditions is subjected to an educating process of an extraordinary character, adapted to the production or developement of new affections, or as it has sometimes been termed a new nature, as much nobler than the merely moral nature as infinite is beyond finite.

Whether Philonius will like these definitions better than I do his, is quite uncertain; but it was necessary that I should tell him what I mean, and this I have now done as well as I can in few words. For my own part, I do not perceive any striking difference between our definitions, respectively, except in the production of the subject, but have sufficiently abused to the production of the subject, but have sufficiently abused to the production of the subject, but have sufficiently abused to the production of the subject, but have sufficiently abused to the production of the subject, but have sufficiently abused to the production of the subject, but have sufficiently abused to the production of the subject, but have sufficiently abused to the production of the subject, but have sufficiently abused to the production of the sub

I have now done as well as I can in few words. For my own part, I do not perceive any striking difference between our definitions, respectively, except in two respects. Instead of 'is done with the design or tendency,' I should substitute the little word 'tends,' and instead of regarding those influences alone which improve the body, mind, or heart, I suppose those which have the contrary effect are also a part of education. He will perhaps say that I make two sorts of education in each great branch or depart-ment, viz. had and good; and if this view of the sub-ject will enable him to understand me better, I will

concede that I do.

But so, I think, does he. He says physical education is regarded much more than mental or moral. Does he mean that by the force of deteriorating influences surrounding him from the cradle upwards, man IS more an animal than an intellect or moral being? Then I have, on this point, we conference with the limit of the cradle upwards and the cradle upwards with the conference with the confe no controversy with him. But if he means that the influences which operate to form such physical charno controversy with him. But if he means that the influences which operate to form such physical characters as we find around us were either designed or do in fact tend to improve in any considerable degree the health, strength, growth and beauty of the body, then I am ready to say at once that we think very differently.

That as a general thing, food, drink, clothing and local see designed to keep children also a general to keep children and observe the effect on your family, of reading and the total and the effect on your family, of reading it for one year, if it would not cost you any thing?

Mr. R. Why, perhaps I should. But how is that you mine, at the end of every month. Perhaps, however, you would not care about looking over an old one?

That as a general thing, food, drink, clothing and fuel, are designed to keep children alive, and promote their growth, I have no doubt, for every parent knows that without some degree of attention to the subject the child would neither grow nor live. But that at present, "the chief maternal business of every tender mother for the first ten years," is "to improve the body of her child," as my friend appears to think, I can never admit. It is true I do not know with certainty what he may mean by "every tender mother." All mothers, or nearly all, are tender, in the common acceptation of the term; since without tenderness the term mother would cease to be applicable. But if he means by it "a very few Christian mothers," it would alter the case. Stillvess do I believe, that whatever the design may be, maternal prove health, strength, and beauty.

Grant that the "father's cares and earnings" and even the mother's tenderness are devoted, during the first ten years, much more to physical education than to every other; it is to bad physical education it is to that which tends to form mere animals. I do

it is to that which tends to form mere animals. I do not say that this is the design, for generally it appears to me that there is very little of design about it; but such is the tendency.

How much I wish Philonius' remarks had convinced me that there is more regard paid, in this world, to good physical education than I had previously supposed! But alas! he has failed thus far to do

supposed! But alas! he has failed thus far to do so.

I would by no means induce parents or teachers to pay any attention to this subject, which consists in guarding the infant lungs or stomach every moment, against the approach of air, or ingesta which may be a few degrees too cold or too hot or too stimulating. No such thing; for this constant anxiety defeats the very purpose in view. But what I want is that a due attention should be paid—enlightened, principled, systematic attention, to the formation of such habits in regard to food, drink, sleep, exercise dress, temperature, &c. as will secure the greatest amount of health, strength and beauty, which is at the same time compatible with the highest degree of mental and moral improvement.

In connection with this part of our subject, I apprehend there exists much popular error. It is very generally supposed that those children whose physical education is most neglected—or rather is conducted verst—make the most active and vigorous adults; and hence it has been common to speak with indifference, not to say contempt, of early efforts at physical improgreement, of early efforts at physical improgreement, of early efforts at physical improgreement, of early efforts at physical improgreement.

nce, not to say contempt, of early efforts at

physical improvement.

A late number of the New York Christian Advo-

physical improvement.

A late number of the New York Christian Advocate and Journal in giving a forelaste of the "biography of the eminent Dr. Adam Clarke," quotes the following passage from that interesting work, respecting his early management:

"His brother, we have seen, by the manner of his education, was through the indulgence of a fond uncle nearly spoiled: and indeed he was so softened by this injudicious treatment, that it produced an anfavorable effect throughout life; being the first-born and a fine child, he was the favorite, especially of his mother. Adam, on the other hand, met with little indulgence, was comparatively neglected, nursed with little care, and often left to make the best of his own course. He was no spoiled child, was always corrected when he deserved it; and sometimes when but a small degree of blame attached to his undirected conduct. Through this mode of bringing up, be became uncommonly hardy, was unusually patient of cold, took to his feet a teight months; and before he was nine months old, was accustomed to walk without guide any tenders in a field harders his felders he was nine months old, was accustomed to walk without guide any tenders his field harders his felders he was nine months old, was accustomed to walk without guide any tenders his field harders his felders his felders

nine months old, was accustomed to walk without guide or attendant in a field before his father's door. He was remarkably fond of snote; when he could lit-tle more than hisp be called it his brother, saw it fall with the more than hisp he called it his brather, saw it fall with rapturous delight; and when he knew that much of it lay upon the ground, would steal out of his bed early in the morning, with nothing on but his shirt, get a little board, go out, and with it dig holes in the snow, call them rooms, and when he had finished his frozen apartments, sit down naked as he was, and thus most contentedly enjoy the fruit of his own labor!"

Now, it is not only intimated in this extract, but the editor in his preparatory remarks says expressly, that here is the true cause of Dr. Clarke's vigor of constitution, and ability to endure futigue and application; and this sentiment is inculcated in 30,000

reading circles.

This is to be regretted; first because the causes This is to be regretted; first because the causes here mentioned could not have been the *sole* cause of the doctor's health, vigor, and longevity, as I am prepared to show. Secondly, because, if they were, it does not follow that the same method of treatment would invigorate every other constitution, or can even be applied with safety. Although indulgence even be applied with satery. Authorigh indulgence and panipering spoil the physical character, it does not follow that it is wisdom to go at once to the op-posite extreme; if it were, some tribes of savages educate their children—physically—better than any civilized nation, (even the Green Mountainers, to where Philogies, triumbartly refers, boarseitly whom Philonius triumphantly refers;) especially those who plunge their newborn infants in the cold those who plunge their newborn mants in the cold water in the cold sason of a high northern latitude. Now it is well known that this process, while it hardens those who survive, subjects a far greater number to premature decay and death.

Again, if the doctrine be true, which this passage

Again, if the doctrine be true, which this passage from the life of Dr. Clarke is evidently designed to inculcate, then we ought to find the greatest health, strength and beauty, as well as the greatest average duration of life among the very class of people who, taken as a body, though they may be the strongest, are, other things being equal, most subject to disease, to premature decay, and to ugliness of form and feature. We see the children in the country taken as :

whole, every where more vigorous in body and pro-bably in mind, than in the city; yet when we come to compare the earious classes in either city or coun-try, I do not find those children the most healthy who are the most neglected. Much is sometimes claimed, I know, in behalf of a coarse or meagre diet tard the perfection of the confinition would therefore suit my views rather beautiful models. The physical Education comprises all influences upon the body, whether material or immaterial.

If these influences are controlled by human effort they result in a physical frame, more or less perfect, in proportion to the measure of power and windom and benevolence and piety of those who exercise this control.

If the individual mere-the more or less perfect, in proportion to the measure of power and windom and benevolence and piety of those who exercise this control.

If the individual mere-the more or less perfect, in proportion to the measure of power and windom and benevolence and piety of those who exercise this control.

If the individual mere-the more or measure diet and scanty clothing. But there is room for deception on this point. I am fully convinced that the color of the face and the external appearance of hardihood which we regard as indicating perfect health, often indicates incipient disease rather. Nothing is more common in these cases than intestinal disease requiring vermifuges, &c; and if an epidemic distribution of the face and the external appearance of hardihood which we regard as indicating perfect health, often indicates incipient disease rather. Nothing is more common in these cases than intestinal disease requiring vermifuges, &c; and if an epidemic distribution of the face and the external appearance of hardihood which we regard as indicating perfect health, often indicates incipient disease rather. Nothing is more common in these cases than intestinal disease requiring vermifuges, &c; and if an epidemic distribution of the face and the external appearance of hardihood which we regard as indicating perfect health, often indicates incipient disease rather. Nothing is more common in these cases than intestinal disease requiring vermifuges. more common in these cases than intestinal disease, requiring vermifuges, &c; and if an epidemic disease prevails these ruddy children are peculiarly sufferers: while if we compare with them—carefully and impartially—an equal number of children better fed and clothed,—not pampered, we shall find that they are less exposed to intestinal and febrile diseases; and that a much larger proportion attain old age, or at least a healthy old age.

Truth generally lies somewhere between extremes. We need as great an actual amount of care—(not anxiety—not overweening kindness)—that rational, enlightened and principled care, which is based on a thorough knowledge of human nature and a deep sense of responsibility—and was bestowed on Adam Clarke's brother, and at the same time much of the

whatever is done with the design or tendency to restrain, counteract or cure the foolishness bound up
in the heart of a child, to improve his morals, to
renovate the heart, to raise his Christian character,
to prepare him for the highest degrees of usefulness
and glory."

Lives expressed my view of Moral Education

Sense of responsionity—and at the same time nuch of the
same discipline Adam himself received. There is
no contradiction in all this. The whole time of both
parents might be spent in the improvement of their
children's whole natures, in a manner which would
involve little indugence, much apparent neglect,
processes exception and does expressed to the same discipline Adam himself received. There is
no contradiction in all this. The whole time of the
same discipline Adam himself received. There is
no contradiction in all this. The whole time of the
same discipline Adam himself received. There is
no contradiction in all this.

have done on the subject, but have sufficiently abused the patience of your readers. Infant schools,—of which it is obvious your correspondent and myself have very different views, must be deferred. Perhaps they may be considered hereafter.
Yours, &c. A FRIEND OF EDUCATION.

Miscellany.

For the Roston Recorder

WHAT BECOMES OF OUR OLD RELIGIOUS MAGAZINES Do you take the Herald, Mr. R.?

Mr. R. No, we do not take any religious publication. My family like to read them very well; but we take the Centinel, and I cannot ufford to take so many things.

Should you like to try the experiment, and ob-

old one?

Mr. R. As to that, I suppose most of it would be so new to us at the end of the month as at the beginning; but I do not like to trouble you.

Oh, that's nothing. The Herald may as well be doing some good, as to be lying about the house. If that is your only objection, I will send them forthwith. I should like to have you return each number if you please, on receiving the next, as I may have occasion to use them.

Mrs. Burnet, do you take the Herald?

Mrs. B. No; we used to take it, when my bushand was alive. But since his death, I have found it as much as I could do to provide for my family, and school my children. I wish, for their sake, that we could take it, for I think it would be a great adversars to the

There is no doubt of it. I have already eng There is no doubt of it. I have already especially mine to one of my neighbors, or you should have it; but Mr. T. promised me, the other-day, that if you would take the trouble to call and take his, when you go home from meeting the last Tuesday evening in the month, you should be welcome to the reading of it.

Mrs. B. Indeed, sir, I should not call it trouble. I should consider it a very great privilege.

Conservator.

For the Boston Recorder. YOUNG'S NARCISSA.

Mr. Tracr.—In your paper for Jan. 9, it is stated that Young's Narcissa was regularly buried at Lyons. For several reasons, I am still of opinion, that she was buried clandestinely at Montpelier, according to the representation of the deeply afflicted father.

1. It seems, that no man could have drawn such a picture but from reality.

2. If we suppose that his genius was equal to the task, such poetic fraud must have been abhorgent is the integrity of such a man.

the task, such poetic fraud must have been abhorrent to the integrity of such a man.

3. If it had been actually perpetrated, it must have
been immediately detected, and universally known.

4. We can by no means suppose that the venerable wisdom of Young would for a moment consent
thus to blot his character, and tarnish the moral
glories of the Night Thoughts.

5. Narcissa's tomb is still at Montpelier. Of this,
baye in my possession a description and delicated.

5. Narcissa's tomb is still at Montpelier. Of this, I have in my possession, a description and delineation, recently taken by the hand of a friend, who had visited the spot. It has this inscription, "PLACANDIS NARCISSE MANIEUS."

The story of her burial at Lyons, &c. must have been a Papal fabrication, or at least one of the lying wonders of the Mystery of Iniquity, and in vengeance to one who had so deeply wounded her with his flaming darts.

Wethersfield, Feb. 14, 1833.

The tombat Montpelier, with the inscription.

The temb at Montpelier, with the inscription mentioned -only the poetical designation of the young lady—is by no means so good evidence as that at Lyons, with the real name, date, &c. all corresponding with public records. As to the probabilities, they must be judged of rather by Young's character and history than by what is said in the Night Thoughts.

A VISIT TO POMPEH.

Naples, October 6th, 1832. We met a few Italian soldiers in the streets

We met a few Italian soldiers in the streets of Pompeii, but their appearance there grated on the feelings. An Italian soldier before the guard house of a Roman town! Why, the weight of a sait of Roman armor, such as has been picked up in this place, and is now exhibited in the Studii of Naples, would bear down a modern Italian warrior and lay him lifeless upon the ground.—The article to be seen is a beautiful helmet with the Destruction of Troy southers of the streets. I'roy sculptured on it, that is nearly as much as stout man can lift. The garrison of Pompeii appea also to have been well-disciplined as well as m also to have been well-disciplined as well as mus-cular; a skeleton was found in the sentry box with-out the Herculaneum gate, and in the soldiers' quar-ter at the Forum Nundinarium, several skeletons were dug out from among the helmets and shields,

and other armor.

The streets of Pompeii are generally straight, but short and narrow, except the Via-Consularis, which is about one third as wide as the streets of Philadelphia, and runs quite through the town. They are paved with lava and usually have sidewalks raised paved with lava and usually have sidewalks raised about six inches above the general level. The wheel-ruts which in some of them are pretty deep, are not quite so far apart as those caused by a modern carriage. The houses, with very few exceptions, were never more than one story in height, were generally small, with flat roofs, and according to our notions of things, uncomfortable. They

wheel tires.

2. A building on the left for medicated potions.—
Here were found a stove and marble counter, with marks of cups or glasses on it. This kind of shops on, and success is certain. It has been true.

7. Public basing house.—Here are four corn-mills, an oven and a stable. Vases and heaps of corn turned to charcoal, were discovered here.

8. House of Caius Sallust, a large and very handsome edifice, adorned with courts, marble columns, and beautiful freecos; near it was discovered a skeleton of a lady, and of three other persons, and

among them a small quantity of money, a silver mirror, bracelets, and ear-rings, &c. 9. A Farrier's sings. 10. Another balic-shop. 11. Probably a hotel: near this ten skeletons were

11. Proceeds a note: hear this ten exections were found.

12. Chymist's shop. 13 Eating house. 14. House of the Edile Pansa: large and very splendid. 15. House of a Dramatic Poet: large and highly ornamented, gold ornaments in abundance and cooking utensils were discovered here.

16. Public Baths, nearly entire and very splendid.

17. From these baths we were taken to see the greatest wonder of the place and indeed one of the greatest wonder of the place and indeed one of the greatest wonders that ancient lives have proclused.

17. From these baths we were taken to see the greatest wonder of the place and indeed one of the greatest wonders that ancient times have produced. It was excavated about a twelvemonth since. It is a mosaic about 18 feet long and 9 in height, and represents a battle between the armies of Alexander and Darius. Most of the figures are on horseback and the boldness of conception and excellence of execution in every part of the picture are astonishing. Alexander, who is in the front, has just pierced a warrior, probably the son of Darius, through with his lance; and the horror of the aged king, the faintness of the dying man and the feeling of proud triumph mixed with unsated and insatiable fury in the conqueror, are admirably expressed. Some portions of the picture have been destroyed (probably by the earthquake that preceded the cruption,) and the rest are in so tender a state that they cannot be removed; but it is inclosed and guarded both from the sweather and human violence.

The mansion seems to have been a magnificent one, and was ornamented with nuserous other fine mo-

saics which our admiration of the other did not | to examine with much care. In court back or this picture was a handsome table an a triple line of amphore not yet entirely dug out. 18. Temple of Fortune.—An inscription on the wall of its selle informs us that "Marcus Tulliu

Cicero, son of Marcus, creeted, at his own private expense, this temple to Fortuna Augusta." It stands on a corner, on the Via-Consularis, was small, but

on a corner, on the Via-Consularis, was small, but very pretty.

19. Forum Civile.—My limits forbid me to say much of this, and I am therefore both to say any thing; the approach to it is through a lofty triumphal arch, covered porticos with columns of trasertino line three sides of it; it has a rostrum, and adjoining it are temples to Jupiter, to Venus, to Komulus, a pant heon, a curia, &c.—the sight from any one of which must have been very imposing.

20. Lanc containing the tucker superior declies.

21. Temple of Hercules.

22. Tragic theatre. 23. Tribunal tor matters of property.

24. Temple of list, with the secret stairs leading to a place behind the statue of the goddess whence the priests delivered the oracles. The altars before this temple had the bones of victims still remaining on them; be-

the statue of the goddess whence the priests delivered the oracles. The altars before this temple had the bones oc victims still remaining on them; behind it is a chamber, probably the refectory of the priests, who seem to have been dining at the moment of the eruption, as eggs, wine, bones of fishes, ham and fowls were found on and near the table. Bread in a state of cond was also found in the refectory, and in the kitchen were discovered pots containing eatables, and a skeleton leaning against a wall with an axe in its hand. Another skeleton was discovered here with \$60 coins of silver, so of gold, and 42 of brouze, wrapped up in a cloth. This temple added largely to the studii at Naples, in candelabra, statues, terra-cotta vessels and various other household utensils.

labra, statues, terra-cotta vessels and various other household utensils.

25. Temple of Esculapius.

26. Sculptor's shop.

27. Com is theatre. Two tickets of admission to the theatre lave been found at Pompeii.

26. Amphitheatre.—This edifice stands at some distance from the objects above noticed: it has 24 rows of seats and could accommodate 10,000 persons. it was discovered in the reign of Murat. He ordered the ground within and around it to be cleared away in 15 days.—which was done.

27. The Forum Nundinarium.—In the prison adjoining this forum was found an Iron machine, resembling stocks, and skeletons with their anche bones inserted through the holes.

28. The Nola gate.—I have thus led you quite through the city, or rather one side of it, but

23. The Nola gate.—I have thus led you quite through the city, or rather one side of it, but without being able to notice more than a small portion of the interesting objects that meet us here on every side, It is a pity that every thing could not have been left just as the excavations found it, since many articles have lost much of their affecting interest by the removal, but from the unroofed state of the houses and the constant exposure to pillage, the wisdom of the course adopted by government will be readily seen.

[Gambier Obs.]

POPERY AND LITERATURE, -Let the following fact

POPERY AND LITERATURE.—Let the following fact from a French correspondent of the N. Y. Observer, concerning the influence of Popery in France, be carfully noted by Americans.

"It is worthy of remark that those provinces of France where the Romish priests have preserved most influence are the least enlightened. Thus the provinces of the west and south, where Catholicism is still all-powerful, are very ignorant, schools are rare, and almost deserted; whereas Alsace, (where the people are generally Protestant) has many schools, and numerous scholars, and the people are quite enlightened. It is easy to see by this that the Romish church is opposed to the propagation of knowledge. Popery has been well called an extinguisher. It makes no scruple to stifle knowledge of every kind; it keeps the light under a bushel."

ern carriage. The houses, with very few exceptions, were never more than one story in height, were generally small, with flat roofs, and according to our notions of things, uncomfortable. They were often without windows, and when openings were left for light and air, they were, except in a few cases, without glass; some of them appear to have horn for a substitute. The glass even in the handsomest edifices was thick and not very transparent. In proportion, however, as the private dwellings were inferior to ours in comfort, the public places, the baths, theatres, &c. surpassed ours in magnificence. The dwellings of the wealthier edizens are usually entered by a narrow passage or vestibule, at the end of which we came to an open court, with a reservoir six or seven inches in depth, in the centre, and surrounded with rooms opening into it; the rooms are small, and have no other opening but the doorway, but the walls are generally ornamented with handsome frescos, and the floors, both of the chambers and court, are of rich mostics. From this court we pass into other courts or saloons mostly surrounded in a similar manner, sometimes with a small garden or a fountain on one side.

After this general description, I will carry you through the city, glancing as we pass, at a few of the objects most worthy of note. Let me premise,

After this general description, I will carry you through the city, glancing as we pass, at a few of the objects most worthy of note. Let me premise, however, that most of the portable articles worth preserving, including many of the mostics and frescos, have been transported to Naples and are now to be seen in the galleries of its studii.

The approach to Pompeii from Herculaneum lends by a house called the villa of Diomet 4c: it has two stories, and is one of the largest buildings disentombed. One of the rooms had a large glazed bow-window. Under the porticos which surround the garden, are cellars in which are amphore, showing that they were probably wine-cellars. Twenty skeletons were found in these vaults, one with valuable gold ornaments and with a purse of copper coins in the hand. Two other skeletons with a key were found near the private door of the garden. Opposite to this house are the tombs of the family of Diomede, and the rood from this to the gate of Pompeii, a distance of 300 yards, is lined on each side with handsome tombs in good preservation. Pompeii approached by a street of tombs!

the gate of Pompeii, a distance of 300 yards, is lined on each side with handsome tombs in good preservation. Pompeii approached by a street of tombs! At the gate is a nearly-box: in it were found a lance, part of a helmet and a skeleton.

Pompeii had double walls, through which were four principal entrances. That from Herculaneum is through an arch for carriages and a smaller on each side for foot passengers. Passing through this we came—1. immediately on the right to what was probably the post-house. Here were found horses hones in the stables, three cars and rings resembling wheel tires.

2. A building on the left for medicated potions.—Here were found a stove and marble counter, with

marks of cups or glasses on it. This kind of shops appears to have been numerous in Pompeii.

3. House of the Vestals.—A pretty large building and handsome. Skeletons of a man and a dog, together with gold ornaments for ladies were discovered here.

4. An anatomical theatre.—A large number of surgical instruments were found here, some resembling those of modern times.

5. A custom-house.—Steelyards resembling our own, but hanging by a ring, instead of moving on a delicate pivot as ours do, were found here, together with leaden weights.

6. Socp manufactory, culled so from the articles found in it.

7. Publie baking house.—Here are four corn-mills, an oven and a stable. Vases and heaps of cora turned to charcoal, were discovered here.

8. House of Caius Sallust, a large and very handfound, that "his constitution required more spirit than his legs would bear up under!" [Journal of Humanity.

> WHO GOES TO THE THEATRE? -We were never and GOES TO THE THEATRE?—We were never able to discover, that the theatre is any where in the world a favorize standing annusement with the majority of the population, certainly not of the well informed, sound part of springs with majority of the population, certainly not of the well informed, sound part of society, rich or poor. Wherever we have had the opportunity of observing upon the subject in England, and on the continent of Europe, the theatre is resorted to chiefly by strangers, not by the better part of the stationary population. It may be, though we doubt it, that a considerable part of the population of London and Paris go, once a year, to some one of the minor theatres. Any one who will make a calculation of the number of theatres, and the size of the usual audiences, compared with the population of the great cities, may form a conjecture on that head. The theatre is most frequented by travellers, persons from the country, and sailors returned from sea. A few dissipated young men only of the stationary population make it an habitual resort.
>
> [N. A. Review.]

It has been the regret of several eminent men at the close of life, that they have not studied the close of life, that they have not studied the Scriptures with greater assiduity. Salmasius who was one of the most consummate scholars of his time, saw cause to exclaim bitterly against himself. "Oh," said be, "I have lost a world of time, time, the most precious thing in the world! Had I but one year more, it should be spent in perusing David's Psolms, and Paul's Expisites! Oh sirs," said be, to those about him, "mind the world less and God more?"

N. COOLIBE, Sec'y.

Mathey, Feb. 26, 1932.

**Mathey, Feb. 26, 1932.

Amherst, finding a spirit of jealously, to say the least, arrayed against her, made her appeal to the public who by private donations readily made her up the handsome purse of Fifty Thousand Dollars. Might it not with great propriety be said to Harvard, "Go thou and do likewise?" [The Pilgrim.

The Society in Switzerland for encouraging emigration to America among the Swiss met at Winter-ther on Dec. 24. A Directing Committee was chosen, and satisfactory reports communicated from natives of Switzerland established in the state of Illinois. The Society also discussed a proposition for joining the German Emigration Society, in or-der to unite New Germany with New Switzerland.

Premiums for plans for the Girard College have been awarded—the 1st, to Thomas U. Walters, of Philadelphia,—2d, to Wim. Strickland, of Philadelphia,—3d, to Isaiah Rogers, of Boston. A Committee has been appointed to give from \$25 to \$100 to the authors of submitted plans to whom premiums were not awarded. uns were not awarded.

SINGULAR OCCURRENCE.—The following event occurred in Madison, Me. about three weeks since. Mr. Benjamis Smith had a place on his farm where he baited foxes. One morning he started for this purpose, when he discovered a large animal near the fox bait. He at first took it for a large dog, but a shift of position satisfied him that it was an enormous black Wolf, whereupon he discharged his gun at him. Immediately the wolf fell and appeared as if dead, which Mr. Smith supposed be to the case, and advanced towards him. When he had approached within ten or fifteen feet the wolf sprang upon him, seixing him by the leg.—Immediately a struggle commenced, the wolf all the while retaining his grip upon Mr. Smith's leg. At length Mr. S. succeeded in throwing the wolf upon his side, and holding him in this position he got out his jacknife and plunged it into the throat of his ferocious assailant, who continued his hold upon Mr. S's leg, until he bled to death. Mr. S. received very little injury, his boot protecting his leg from the teeth of the wolf. The wolf was full grown and very large, measuring swarly five feet from snout to tax.

[Norridgewook, Me. Journal. SINGULAR OCCURRENCE.-The following event [Norridgewock, Me. Journal.

New Bedroed.—Whole amount of tonnage belonging in the District of New Bedford, Dec. 31, 1832, 70,-400 tons. Increase in 1832,-5,645 tons.

Whole number of ships and barks belonging to the District, 180; of which 150 are owned in New Bedford; 24 in Fairhaven; 6 in Rochester, Wareham, Dartmouth, and Westport.

Produce of the Whale Fishery in the District,

Sperm Oil (by guage)
Do. sent home by ships (about) 37,785 brls. 38,885 do. Whale Oil (as reported)

90,872 do. 781,700 lbs. Whalebone, do.

Whalebone, do.

Decrease in the quantity of Sperm Oil, as compared in 10,20 brls. Increase of Whale Oil over 1831, Do of Whalebone do.

CRUELTY IN A MANUFACTURING ESTABLISH-MENT.—Paulina Brown, an interesting girl, 14 years of age, has obtained a verdict of twenty dollars, in the Court of Common Pleas at Providence, against Paris Richmond. age, has obtained a verdict of twenty dollars, in the Court of Common Pleas at Providence, against Paris Richmond, for an assault and battery. The defendant was acting as overseer of a cotton mill, in which plaintiff was employed, and had corrected her, with some severity, for alleged disobedience of orders. The suit having been originally brought in a Justice's Court, (where the magistrate awarded ten cents damages, from which the plaintiff appenled) the jury could not give a verdict of greater amount than above named.

The Subscriber acknowledges with unfeigned gratitude, the recipt of Thirty Dallars, from the Female Missionary Association
file Parish, to constitute him a life member of the Massachucetts Missionary Society, auxiliary to the American Hom: Mistionary Society, Also, the receipt of Twestyfice Dallars from a
Friend to Seamen," (to the subscriber waknown) to constitute
im a member for life of the Boston Seaman's Friend Society.

Chelaca, Feb. 25, 1893.

Mr. and Mrs. J. H. Lineley, gratefully acknowledge the reeipt of One Hundred and Forty Dol-ducation Sewing Circle, to constitute or life of the Am. Education Society. Boston, Feb. 26, 1833.

MT. VERNON FEMALE SCHOOL.

J. ABBOTT, Principal. ter in this Institution commences April 1.

Terms as follows:

For pupils over 12

" under do. 10

For pupils studying foreign languages, \$5 in addition to the blove. Bove. Instruction in drawing by Mr. Thomas E.Jwards, and in Vocal Music by Mr. Lowell Mason, without any additional charge.

GROTON ACADEMY.

HE apring term of this Institution will commence on Mon-day the 11th of March. The school is open to youth of levers. The Services of a Lady, as assistant, who is quali-to instruct in the French Language and other branches nat-nught in Genale high schools, have been secured, to com-ce the first of April. Both departments will be under the edulate inspection and control of the Preceptor. The usual version of the 1,00 seek. Tuttion \$10.00 a quarter, colon, Feb. 27, 1235, 300 JAMES TOWNER, Preceptor.

MONSON ACADEMY.

Tulls School is situated at Ellington, Conn. about it in N. E. from Hartford, in one of the most delightful in New England. Two stage-concless pass through the three times a week, from Hoston to Hartford, one by Worcester and Ware; the other by way of Worcester as

Worcester and Ware; the other by way of Worcester and Brimfield.

The School is designed exclusively for males, all of whom board together under the care and inspection of proper guardians. Constant attention is given to the morais, manners, and health of the pupils, as well as to their intellectual improvement. They are thoroughly instructed, at the direction of their parents or guardians, in the various branches pertaining to a good English education, and in those which will fit them to enter any control of the properties of the commence on the 4th day of May next. It is recommended that the pupils should enter at the beginning of a term, but they will be received at any time alterward. For board, washing, tuition, superintendence, fucl, and lights, the charge is 890, payable in divance, for each term, and in that proportion for a shorter time. Each scholar may furnish his own bed and bedding, or they will be provided for him at the rate of two dollars a term, if he lodges with another, or \$2,50, if slone.—A fer entrance, no deduction will be made for any absence, except in case of long continued the received of the School is given by the Prevident.

will be made for any absence, except in case of long continued stellars.

will be made for any absence, except in case of long continued stellars.

In the continued of the Professors of Vale College, and the late Principal of the American Asylum for the Deaf and Dumb, at Hartford, Fair College, Jam. 16th, 1833.

The Ellington School, after a trial of three years, has fully answered the expectations which we expressed of its success, at its first commencement, and we would recommend it to the public, as distinguished for the fidelity of its teachers, and the accuracy and completeness of its system of instruction.

J. Day,

J. L. Kirosary,

Hartford, Jan. 28d, 1833.

In the opinion expressed above, I cheering concern.

Inquiries respecting the School may be made of Rev. Dr. Emerson, Prof. Andreer; Rev. S. Mason, Nanticket; Rev. D. A. Grognor, Exbridge; Rev. Dr. Oagood and Charles steams, Edington, Conn. Feb. 20th, 1233.

BYFIELD FEMALE SCHOOL

BYPIELD PEMALE SCHOOL.

THE patrons of this school and the public generally are informed that it will be re-opened for the coming season on Wednesday, the 17th of April, under the care of Miss Louisa Packard, whose unwearied and successful labors in the school the past season, are a piedge that nothing will be wanting on her part to secure the improvement of her acholars. A well qualified existant teacher will be provided should one be needed. This school was established chiefly as a preparatory school for the Ipswich Fenniel Seminary. Yet advanced classes are received. The same system of government, instruction, and supervision out of school is adopted as in that Seminary. There will be two terms of twelve weeks each, separated by a vacation of two weeks. \$1,75 per week, including washing and lights. Tuition \$5,00 per quarter, to be paid at entrained. A charge of \$2 per quarter will be added to the tuition of these young indies who may be placed in the family with Miss Packard to be under her personal care.

Reversecta.—Hon. Samuel Habbard, Boaton.—Alfred W. Pile, Seq. Booton.—Col. Jeromin Coliman, Newburyport.—Miss Grant and Miss Lyon of the Ipswich Seminary.

Enquiries and applications may be addressed to either of the subscribers.

I. R. Barbour, 5 the School.

K. B.—Young ladies who may come in the Boston and Newburyport stages, are directed to call at Mr. J. D. Jewett's, on the tarapike, who will convey them to the centre of the pariek.

Kendury, Rufeld, Feb. 20, 1833.

HOPKINS ACADEMY.

BOOKS AT REDUCED PRICES

WILLIAM HYDE, having been appointed by his assignes, Agent for disposing of the stock of Books and Stationary assigned to them, has taken store

No. 162 Washington street,
where he offers for sale a large assortiment of FOREIGE INAMERICAN BOOKS, at very lose prices. Agents for Social Libraries, Colleges and other public Institutions, Ciergy more vate geattenens are respectfully invited to call.

He is also furnished, on sale, with a general assortiment of patronings of his frendes and former contoners. Feb. 27.

Feb. 27.

NEW BOOKS.

NEW BOOKS.

JUST RECEIVED by WILLIAM JUDE, 162 Washington

Macheim's Ecclesiastical History new 162 to 163 vols. 10.

Macheim's Ecclesiastical History new 162 to 163 vols. 10.

Michael Mache Martin State of God, and His Works in Creating the being and Attributes of God, and His Works in Creating Providence and Grace. By Adam Clarke, L. L. D.

Providence and Grace. By Adam Clarke, L. L. D.

Providence and Grace. THOMPSON ON INFIDELITY

SERMONS ON INFIDELITY. Andrew Thompson Minister of St. George's, Edinburgh. First Abertion, with a preliminary casay. This day received and by PERKINS & MARVIN, 114 Washington street. F. WOODBRIDGE'S SCHOOL GEOGRAPHY

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FIFTEENTH EDITION,—Improved.

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M EMOIR OF FELIX NEFF, Pastor of the High Aips.
mons by the late Rev. Charles Jenkins, of Portland, ican Biographical Dictionary, by President Ailen, of Eg college.

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VOSE'S NEW ASTRONOMY A COMPENDIUM of Astronomy, intended to sin lastrate the principles of the Science, and give with motions and suspects of the Great Heave ries, with eight plates, and questions at the close of and sections, intended to add the teacher, and not to

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Monson, Fcb. 11th, 1833.

B. LAWTON, Principal.

AMHERST FEMALE SEMINARY

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L. BOLTWOOD, Sre'y.

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Vol. XVII

REL Mis AN AMERI

ately received a pa in America, names perienced the bles ugh faith in the Lo rough faith in the Laung converts, he feel his Divine Master, as wood, and having ult enough at times er, it happens now a tra money which he the Gospel. The at this means. Mr. I od, and for extra we jidentical piece ware, and a request the iritual good of his fa few days since, a me a fine opportunita, in a way which, heart.

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Mr. Tracy.-Lest nding you some furt uses of sin; I will re essure of other and deed to give you m bject," but just to s ses or decrees of Gos uses of sin. uses of sin. Here you will under fect knowledge o man's moral natu n. I am now t n of which mor

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